FEB 28 1911

SPECIAL JUST-HOW NUMBER

THE NAUTILUS

MARCH, 1911

✍ The reward of the just is justice.

✍ The reward of the loving is love.

✍ The most unjust man in this world is he who is the greatest stickler for justice.

✍ God working out the principle of justice finds that only Love can make the balance true.

✍ Love ordains hell to correct more hell.

✍ No man can live exact justice for no man can know justice. We are all doomed to hell unless love rules.

✍ And it does. Forgive to seventy times seven and then some—as ye would be forgiven.

✍ Even so shall you find heaven displacing hell. —*Elizabeth Towne*

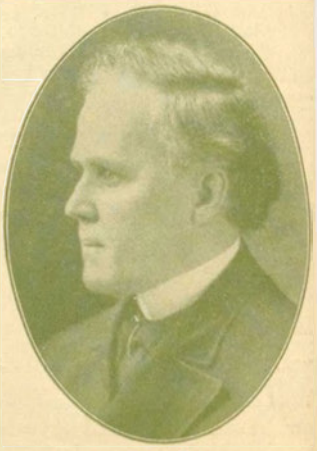
Published by
ELIZABETH TOWNE
HOLYOKE, MASS.

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PRICE 10 CTS.

Shall Woman be Admitted to Partnership?

Listen!



A mother (and the perfect mother must ever be the highest aim of Suffragism and Evolution) writes to me: "Some years ago my daughter had typhoid fever and meningitis, which left her weak-minded. She is now in an Asylum. The doctors say the trouble is in the speech center. Before her sickness she was a very bright girl, and if she had kept well three months more would have graduated from the grammar school at thirteen."

But her daughter is a graduate into the Asylum instead! Poor, unfortunate mother! And yet she believes, with the doctors, that the trouble is in the speech center, when everybody should know that the trouble is largely in the common sense centers of doctors and of educators, who are paid to know better!

Fools are not Born! They are Graduated!

I am not knocking doctors and educators as individuals, but, the truth to tell, their brainlaziness in matters of Health has painfully retarded Evolution towards Autology's goal. Autologic Suffragism does not merely make woman a voter, but makes her the Educator, Doctor, and, if you like, *Governor* of the home—in other words, the Perfect Mother. I presume that retarding of normal Evolution by doctors and educators made Elbert Hubbard exclaim:

"Dr. Moras has written a Commonsense Book on Autology, and by so doing, placed the Standard of the Creed of Health farther to the front than any other man who has lived for a thousand years."

I have read your Autology with care. It has been of unusual interest throughout. The whole work, from beginning to end makes a splendid environment for producing active thought.
—*Luther Burbank.*

"Wife and I thank you so deeply for your Autology, for we have the brightest and healthiest baby from its precepts."————, Hudson, N. Y.

"No money could buy my copy."—*Miss M. L. Smith, 513 Grand Avenue, Milwaukee, Wis.*

Autology is the nearest to being the guide to Perpetual Youth of anything I ever saw in print. Anyone who reads it will know more about curing their ills and keeping well, than could be learned by reading all the medical books ever published. I have eliminated the old idea that we must be drugged, rubbed and robbed, electrified, burned and blistered, in a vain hope of getting well.—*Prof. E. Denham, New Bedford, Mass.*

Well or Sick, You Need Autology

Autology is no theory, no fad, no creed. Autology is no experiment, either. That you may see and know for yourself, enclose 10c (a dime or stamps) and I will send you my "Guide to Autology," containing a wealth of information whose health and brain value can't be reckoned in dollars and cents. Note—If you are not satisfied and wish to return it, I will promptly refund the ten cents. Address

E. R. MORAS, M. D., Dept. 801, Highland Park, Ill.

Harvard University Medical School, '88; College of Physicians and Surgeons (Chicago), '89. Formerly House Physician and Surgeon in Cook County Hospital (Chicago), Professor of Obstetrics, College of Physicians and Surgeons (Chicago). Member of Chicago Medical Society, etc.

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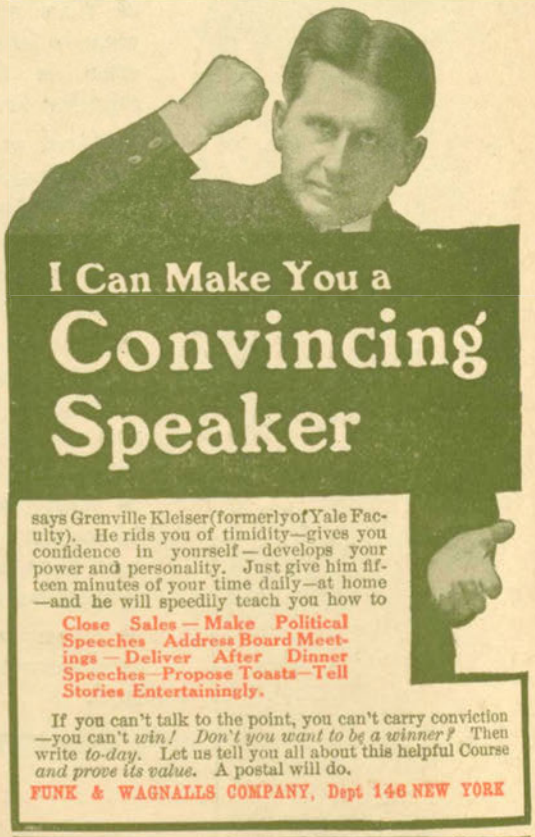
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Following is a list of New Thought centers, reading rooms, bookstores, etc., where New Thought publications may be found, and where visitors are always welcome.

ALLEGHENY, Pa.—W. L. Peters, The Gospel Light Co., 12 Federal street.
BERKELEY, Calif.—Z. P. Smith, S. E. cor. Shattuck and Center streets.
BOSTON, MASS.—The Metaphysical Club, 211 Huntington Chambers, 30 Huntington avenue.
BOSTON, Mass.—Smith and McCance, 38 Bromfield St.
BLOOMFIELD, Iowa.—Mrs. Stella W. Teed, North Madison street.
BRIDGEPORT, Conn.—G. O. Borton, The New Thought Sunshine Club 1342 Park avenue.
BRUNSWICK, O.—Co-operative Book and Subscription Agency, R. 3.
CALGARY, Alberta, Canada.—Mrs. M. Mason, 236 Eighth avenue, West.
CHICAGO, Ill.—The Progressive Thinker, 40 Loomis street.
CHICAGO, Ill.—The Progress Co., 515-519 Rand-McNally Building.
CHRIST CHURCH, New Zealand—Ida M. Bruges, Fendalton.
CINCINNATI, Ohio.—Lotos Library, 701 Mercantile Library Bldg.; Annie McIvor, librarian.
DENVER, Col.—Dr. Alexander J. McI. Tyndall, 526 14th street.
DENVER, Col.—Mrs. Edith Marie Raymond, 302 Twenty-second street.
FRESNO, CAL.—Mrs. L. F. Sanders, 944 O. street.
HAMILTON, Ontario, Can.—Cloke & Son, 16 King St., West.
HARROGATE, England.—Talisman Publishing Co., 526 Station Pde.
HELENA, MONT.—Mrs. S. J. Rumans, 1051 N. Ewing street.
HUDSON, Ind.—Mrs. M. J. Dole, Box 68, Dole street.
HUMBOLDT, Iowa.—Armetta M. Flowers.
JULIAETTA, Idaho.—S. A. Roe, M. D.
LONDON, England—Higher Thought Center, 10 Cheniston Gardens, W.
LONDON, England—L. N. Fowler & Co., 7 Imperial avenue, E. C.
LONDON, England.—Power Book Co., 29 Ludgate Hill, E. C.
LONG BEACH, Cal.—Mrs. S. F. Connley, 14 American avenue.
LOS ANGELES, Cal.—Metaphysical Library, 611 Grant Bldg., 355 South Broadway.
LOS ANGELES, Cal.—Occult Book Co., 213 Mercantile Place.
LOS ANGELES, Cal.—Whalen's News Agency, 233 South Spring street.
MASSILLON, Ohio.—Ralph W. Young.
MELBOURNE, Australia—Miss E. R. Hinge, 178 Little Collins street.
NEW YORK CITY.—Helen Rhodes, University Center and Free Reading Room, 25 Claremont avenue, between 116 Broadway Subway and Riverside Drive.
NEW YORK CITY—New Thought College Free Reading Room, 110 W. 34th street.
NEW YORK CITY.—Roger Bros., 429 Sixth avenue.
NEW YORK CITY.—Dr. Richard B. Schleusner, 134 West 20th street.
OAKLAND, Cal.—Rest Reading Rooms, 719 14th street.
OKLAHOMA CITY, Okla.—Institute of Human Science, 318 East Seventh street.
OMAHA, Neb.—The Vitapathic Sanatorium, 2319 S. 13th street.
OMAHA, Nebr.—Omaha New Thought Fellowship, Room 3, Lyric Theatre building. Services, Sunday morning, 10 o'clock; Wednesday night at 8 o'clock.
PHILADELPHIA, Pa.—Mary E. Brown, 1839 N 11th street.
PITTSBURG, Pa.—Dr. H. Lewis Belknap, 813 Wood street, second floor Wilkinsburg Station, P. O. Box 174.
PORTLAND, Ore.—W. E. Jones, 284 Oak street, Henry Building.
PROVIDENCE, R. I.—S. C. Dunham, 104 Olney street.
PROVIDENCE, R. I.—Mrs. W. S. Irons, 1524 Westminster street.
RICHMOND, Va.—M. E. Davison, 1002 E. Clay street.
SALT LAKE CITY, Utah.—Shepard, the Magazine Man, 77 East 3d South.
SEATTLE, Wash.—Raymer's Old Book Store, 1522 First avenue.
SHANGHAI, China.—International Subscription News Co., J. Thompson, Mgr., American P. O. Box 922, 5a North Soochon Road.
SPOKANE, Wash.—Spokane Book and Stationery Company, 114 South Post street.
ST. LOUIS, Mo.—H. H. Schroeder, 3537 Crittenden street. German publications a specialty.
ST. PAUL, Minn.—Ida Willius Goldsmith, 606 Dayton avenue.
SAN DIEGO, Cal.—Loring & Co., 762-766 Fifth street.
SAN DIEGO, Cal.—J. C. Packard, 825-827 Fifth street.
SAN FRANCISCO, Cal.—Olivia Kingsland,48 Portola street.
SAN FRANCISCO, Cal.—Occult Book Co., 1141 Polk street, near Sutter.
SANTA BARBARA, Cal.—Ramona Book Store,, J. M. Barbour, Prop., 707 State street.
SPRING VALLEY, Minn.—Mrs. Rose Howe, Box 165.
TACOMA, Wash.—C. Albin Thorell, 1014 South 11th street.
TORONTO, Can.—W. H. Evans, 488 College street.
VALPARAISO, CHILE, S. A.—Georgina Hammerton, Carilla, 271 P. O. B.
WASHINGTON, D. C.—The Washington Therapeutic Societies Circulating Library and Reading Room, Room 617, New Evans Bldg.
WASHINGTON, D. C.—Oriental Esoteric Society, 1443 Q street, N. W.
WILLIMANSETT, Mass.—Mrs. S. A. Emerson, 30 Emerson street.
WINNIPEG, Man., Can.—Prof. R. M. Mobius, 494½ Main street, Suite 1.
YOUNGSTOWN, O.—Flora G. Whiteside, 108 West Wood street.
THE AMERICAN NEWS COMPANY, supplies *The Nautilus* on a returnable basis to all newsdealers who request it.
AMERICAN WOMAN'S LEAGUE.—*The Nautilus* is a Class A publication. Subscriptions taken by every American Woman's League Member.



I Can Make You a
Convincing
Speaker

says Grenville Kleiser (formerly of Yale Faculty). He rids you of timidity—gives you confidence in yourself—develops your power and personality. Just give him fifteen minutes of your time daily—at home—and he will speedily teach you how to

Close Sales—Make Political Speeches Address Board Meetings—Deliver After Dinner Speeches—Propose Toasts—Tell Stories Entertainingly.

If you can't talk to the point, you can't carry conviction—you can't *win!* *Don't you want to be a winner?* Then write *to-day.* Let us tell you all about this helpful Course *and prove its value.* A postal will do.

FUNK & WAGNALLS COMPANY, Dept 146 NEW YORK

CATNIP must be fresh to be good. Let us mail you each month a fresh supply, enough to keep a cat healthy and happy during the month. Six months' service, 50 cents; less than 10 cents a month. Send 50 cents today and let us start mailing it to you. G. S. CHENEY COMPANY, Herb Specialist, 15 Union Street, Boston, Mass.



Don't Forget Kitty

Nautilus News.

BY THE EDITORS.

The Prize Articles.

In this number of *Nautilus* you will find eleven of those prize articles. The prize-winners we will announce later. We have a whole lot of other splendid articles which have been sent in to us on that prize offer, and from them we will give you two or three more special numbers of *Nautilus*, each with its particular keynote. This is the Just-How Number. There are so many good articles among these that we shall give more prizes than we advertised. You will hear about it later.

Our April Number.

Our April Number will be another special. Just watch for it!

And the special features will not crowd out the good things that are distinctively New Thought. Among the helpful New Thought articles for the April Number will be:

Another of Walter De Voe's practical articles, this time on "Colds, Their Meaning and Cure;" and the second article, "Whence Comes Power," in the Powerful Life Series, by Wallace D. Wattles. The publication of these articles was delayed for the reason that the two first lessons were either mislaid or destroyed in the fire, and Mr. Wattles had to re-write them. We find we did lose several manuscripts in the fire, just how many and whose they were we are unable to decide. But they were all manuscripts that were received somewhere between the 1st and 10th of December.

The April Number will contain also the second article in Mariella Ladd's "The Meal and the Man" series. We have had many calls for this kind of a series, and Mrs. Ladd's are the best articles of the kind we have ever seen. I am wondering what our readers will think of them.

And in that number will appear the last of Dr. Latson's splendid series of "Sermons of a Scientist." And I believe this is the best as well as the last. Succeeding the series will appear another of his under his other name, Swami Vyavananda.

"As a Grain of Mustard Seed."

In the April Number will appear the last instalment of Wallace D. Wattles' splendid serial story, "As a Grain of Mustard Seed." This gives you an ending that will probably satisfy everybody. It is the kind every human heart demands!

But there is just one circumstance in it that New Thought ought to be able to turn to beautiful results. And it is all about that one little point that I want a sort of sequel chapter to this story. I am not going to tell you just what the circumstance is—I want

(*Continued on Page 2*)

¶ Among articles of Food and Medicine, there is none other so conducive to Good Health, as Fine, Pure Olive Oil.

¶ As the degree of good to be derived from its use is largely dependent upon the kind used, the Utmost care should be exercised in the purchasing of Olive Oil.

¶ There are many different kinds offered, of which some are good. But the majority are impure, or of inferior grade, and it were better to use none, than impure or inferior Olive Oil.

¶ To those who want the best, and we are confident there are many among "Nautilus" readers, we take pleasure in offering

"PRIVATE ESTATE"

The Utmost In Olive Oil

¶ Send 20c for a generous sample, or $1.25 for a quart can, Express Ppd. Try It. Our Pamphlet Free.

DOREMUS & COMPANY

191 Waverly Place, New York City

New and Delicious Desserts

The dessert question is answered many times by using

MAPLEINE

The Flavor De Luxe

Mapleine is not an imitation of **anything** but an original flavor, incomparably sweet and delicious. Mapleine makes the every-day milk puddings taste better. It makes new and original desserts, and icings for cakes. As a flavor for pudding sauces and ices it is deliciously good. Home-made candy made with Mapleine is very popular.

Above all you should use Mapleine for making a home-made

SMACKING GOOD TABLE SYRUP



by dissolving granulated sugar in water and adding the Mapleine—such a syrup is both economical, pure, good; and easily made.

We will send you our book, "Mapleine Dainties," for the name and address of your grocer. Nearly all grocers sell Mapleine. If not, send us 35c (Canada, 50c) for a 2-oz. bottle, and if it is not all we claim for it your money will be refunded.

Write Dept. G,

CRESCENT MFG. CO., Seattle, Wash.

(*Nautilus News Continued.*)

you to find it out for yourself, and write a sequel all on your own account.

And for the best sequel chapter that comes in to me, turning that one circumstance to beautiful results, we will give a special prize of $10. The chapter is to contain anywhere from a thousand to two thousand words, no more. It is to be written on one side of the paper only, and it *must* be accompanied by a stamped and self-addressed envelope, or it will eventuate in the waste basket, if it does not win the prize! Look out for that stamped envelope if you value your manuscript.

More about this next month.

A Big Dictionary Free.

Do you want a splendid new Standard Dictionary, American Press Edition, price $8.00 (postpaid), as a gift from *The Nautilus?*

We have just made arrangements whereby we can furnish our readers with this splendid big unabridged dictionary in such a way that it will cost nothing at all but a little Good Will.

This Standard Dictionary has several splendid features that you will find in no other dictionary printed. Among the exclusive features are these:

1. It capitalizes only such words as require capitals, making it a sure guide to capitalization.

2. It supplies prepositions (over 1,200) and illustrates their correct use.

3. It gives antonyms (two thousand) or opposite words, as indispensable as synonyms.

Among other superior merits which it has are these:

1. A superior vocabulary (62,284 terms) of unexcelled scope, richness and convenient arrangement.

2. Superior definitions; prepared by eminent specialists, full, exact, and clear.

3. Superior etymologies, traced back in direct line; no guesses or incursions into cognate language.

4. Over twelve hundred illustrations, which are tasteful and of high definitive value.

5. Full and rich appendix, with proper names in history, fiction, and geography, etc.

6. Foreign words and phrases in English literature; faulty diction; disputed pronunciations; chemical elements; titles and degrees; weights and measures; historical data, common and metric systems, etc.

The weight of the book is 7¼ pounds, and it is well bound, making a volume you can be proud of. And you can use it every day of your life.

The price of this new Standard Dictionary is $8.00, postpaid. We will send you a copy entirely free and expressage paid if you send us seven new subscriptions to *The Nautilus* at $1.00 each.

At least four of the seven subscriptions must go to people who are not on our records, and all four to separate addresses. The other three may be renewals for yourself or others.

And if you send in your seven subscriptions *right away* we will send a free copy of "Thought Force for Success," by Elizabeth Towne, to each and every address on your list.

Nothing like doing it now!

Shakespeare to You.

Shakespeare's Plays are full of New Thought and human nature. That is why so many New Thought people quote Shakespeare and read him. That is really the reason why Shakespeare has lived so long and why he appears in all the big lecture courses in the country. It is likewise the reason that every New Thoughter should read Shakespeare from first to last, and then do it over again. I have read Shakespeare four or five times myself, and I am still interested in him. In fact, I am more interested in him than ever. By the way, he belongs to the same sign of the zodiac that I do—which means that the whole zodiac belongs to him and to me!

We have just made arrangements whereby our readers can be supplied with a beautiful new set of complete works of Shakespeare in four handsome volumes, all at the price of a little Good Will only. No money is needed.

This new edition of Shakespeare's dramas is bound in olive green cloth with gold backs. The set has been printed from entirely new plates in large clear type on thin, strong, opaque paper. The plays are arranged in chronological order, and a complete glossary is given at the end of each volume. Each volume also contains short biographical notes. The edition has all the requisites of a practical library edition and its convenient size and handsome appearance make it a most desirable set of books for everyone. The set contains 2,820 pages. The four volumes are neatly boxed in white.

Now the price of this new set of complete works of Shakespeare is $6.00, postpaid, but you shall have *the entire set free and postpaid* if you will send us *just $5.00 for five subscriptions* to *The Nautilus;* four out of the five subscriptions to go to new people who are not on our list; all four subscriptions to go to separate addresses.

Send in your order for these five subscriptions *right away,* and we will send a free copy of the February *Helper* to each address. There are some special articles in that on New Thought healing, that you will be interested in.

Why not have both the Dictionary and the complete set of Shakespeare's works, in four volumes? To get them separately you need to send twelve subscriptions to *The Nautilus* at $1.00 each. But if you will send us eleven new subscriptions at one time, at $1.00 each, at least ten of them to go to addresses new to our records, you shall have both the big $8.00 Dictionary and the $6.00 set of Shakespeare—*AND* one copy each of "Thought Force for Success" and the February *Helper!*

(*Continued on Page 66.*)

WILL YOU GIVE *FOUR CENTS* TO LEARN THE

Ninety-Nine Master Methods for Using Will-Power in the Successful Conduct of Life?



Will you give another four cents to learn how to apply the FIFTY-FOUR RULES for Right Control of Others? Will you add another four cents to get possession of FIFTY-ONE MAXIMS for increasing your powers of Memory, Creative Imagination, Perception, Self-Control, Thought-Force, etc. In fact—is there a single subject of study listed below that you wouldn't gladly give a few pennies to understand? The cost is much less than four cents each when you invest in the world-famous system of ACTUAL METHODS—the elaborate "POWER OF WILL" by Frank Channing Haddock, Ph.D. The Lessons in this grand old masterpiece **make** your Mind a Creative Power; **train** you for the Winning Personality; **produce** Courage-Confidence; **build** brilliancy of Intellect; **insure** splendid Control of Thought, Action and Conduct; **create** Mastery of Men and Situations. The following titles of studies are but a few of the hundred odd which appear in the system. It is crowded with powerful principles pithily put.

The Law of Great Thinking.
The Four Factors on which great thinking depends.
How to develop analytical power.
How to throw the mind into deliberate, controlled, productive thinking.
Detailed directions for Perfect Mind Concentration.
How to acquire the power of Consecutive Thinking, Reasoning, Analysis.
How to make any topic yield ideas.
How to guard against errors in Thought.
How to make the Will supreme in the Mental Realm.
How to drive from the mind all unwelcome thoughts.
How to develop Reasoning Power.
How to handle the mind in Creative Thinking.
The secret of Building Mind Power.
How the Will is made to act.
How to test your Will.
How a Strong Will is Master of Body.
What creates Human Power.
The Six Principles of Will-Training.
Definite Methods for developing Will.
How to develop to a high degree the Mental Moods of Interest, Feeling, Energy, Permission, Decision, Continuity, Understanding, Reason.
The Six Crown Principles for multiplying Will-Power.
The NINETY-NINE STAR METHODS for using Will-Power in the Conduct of Life.
The Seven Great Principles of drill in Mental, Physical, Personal power.
The FIFTY-ONE MAXIMS for Applied power of Perception, Memory, Imagination, Self Analysis, Control.
How to keep the body well-poised.
How to make the Eye a great power in Influence and Observation.
How to concentrate the eye upon what is before you — object, person.
How to school the eye for power in business, society, public.
How to force Will into the eye.
How to cultivate a bright, attracting, intelligent eye expression.
How to open the Mind and Body for reception of incoming power.
How to throw off the mood of Worry.
Affirmation of Supreme Well-being.
How to secure steady nerves.
How to keep the body quiet, controlled, conserved in power.
How to maintain the Central Factors of Body health.
The First, Second and Third difficulties in Mastering Harmful Habits.
The Law of Will-Power in Habits.
The Mental Law of Habit Cure.
The Fifteen Star Methods for mastering Anger and Irritability.
What the Psycho-Physical cause of the Drink Habit is.
Nine long demonstrated regimes for mastering this curse (Rare Value).
How to overcome embarrassing Hesitation of Speech.
How to develop a direct, forceful, effective style of talking in business, society, anywhere.
How to eliminate Mind-Wandering.
How to overcome Indecision.
How to develop abundance of Thought.
The Principles of Memory.
How to throw Attention and Energy into Memory culture.
The Psychological Principles for memorizing words, sentences, anything.
The Inner Law of Memory.
The Star Method for remembering the substance of any book.
How to plan ahead in your career through the great Pioneer Power — IMAGINATION.
How to plan conduct so as to avoid former mistakes of Thought, Action.
How to work the Imagination for discovery and invention.
How to improve mechanical devices.
How to create and build new devices.
How to make Imagination create for Literary Ability.
How to make Imagination suggest improvements in business, the home, your environment, conduct.
How to cure diseased Imagination.
How to banish unhealthy mind states.
How to banish fear of Men, Ill Luck Death, Hell, Misfortune.
How to arrive at best decisions.
The First Principles for success in contact with others.
The Mental Attitude you must hold to impress people.
The Secret of Control of Others.
How permanent Influence over others is secured.
The Best Rule in the Control of Others.
The FIFTY-FOUR MASTER RULES in the control of others.
The chief difficulty of Public Speaking.
How to use the Skill-Art of Influence before any audience.
How to acquire Thought, Develop Language, Exercise Exppression.
How to overcome stage fright and embarrassment.
How to secure poise, power, persuasive ability.
How to handle eyes, voice, body.
How to deeply impress the audience.

"Power of Will" is an imperial volume of 400 pages, gilt tops; royal purple binding, designs stamped in gold; size 6x9. Carefully packed and sent postpaid for $3.00. So much in demand, and so extremely good, that full price will be paid anybody who will surrender it within ten days from receipt. NAUTILUS said: "Every page a delightful epigram"—and guarantees this entire offer 100 per cent Square Deal. You can tear out this paragraph, write name and address on margin and mail with price. The big volume comes at once; you study it ten days. If it doesn't please you immensely—if you don't settle back in your chair with the keenest delight, knowing that AT LAST you have what you want—if for any reason you prefer your $3.00 to the book—just send it back and NAUTILUS guarantees full refund. Read again the lists above and see WHAT YOU GET in exchange for what you pay. Remember "Book back—MONEY BACK." Your Will-Power ACTING NOW will get you "Power of Will." References to delighted owners in any part of the world.

ALBERT LEWIS PELTON, (The Power-Book Library), Meriden, Conn., U. S. A.



(1) Drooping, sunken eyelids denote lack of vitality. The cure for raising the eyelids properly: Strong, digestible, vital foods.



(2) Drooping, swollen eyelids indicate overeating. The cure: Correct proportions and combinations of foods.

IMPORTANT—Read This! Psychologists talk nonsense when they say that there is enough power in any man to accomplish what he has in view. Millions are failures through lack of energy and brain power, the result of indigestible and stupefying foods.

Indigestible, irritating foods, and the retention of their waste matter cause disease, lack of concentration, dissipation of energy, and homeliness (double chin, dull eyes, bad skin, wrinkles, and a fagged face, etc.)

Many well-known sick persons have been taught to cure themselves during twenty-three years.



(3) The wrinkles between the eyebrows indicate indigestible foods. The cure for effacing these wrinkles: Digestible, brainy foods.



(4) Wrinkles on the forehead, under the eyes and nose and mouth denote exhaustion. The cure: Strong, digestible, energy-producing foods.



(5) Eyes drawn together denote diseased nerves. Strong, digestible nerve foods enlarge the eyes, effacing the distressed look (expression).

A wrong combination of eggs and an excess of starchy, paste-making and fatty foods make you sluggish; they give you dull, splitting headaches, lack of memory and concentration, drowsiness and inertia. A complete change to "digestible" brainy foods, (suitable meat, game, fish, and daily foods, combined with suitable vegetables and fruits according to the new brainy food plan) produces the most marked improvements in a few weeks.

One dropsical consultant lost eighteen pounds of overweight in the first week, and returned to business.

Another, a thin man, after being out of work nearly a year through weakness, was restored in three weeks to hard work as a carpenter at full pay. In such cases the change from a clogging, death-producing diet to energizing foods, caused a literal transformation.



Another patient, deaf in the right ear, owing to a discharge caused by an excess of mucus-making foods (cream, butter, cheese, etc.) was completely cured of deafness and catarrh by taking correct combinations of suitable foods.

A case of kidney and bladder trouble of ten years' standing was saved from a surgical operation, and the objectionable discharge cured within ten days, because the loss of control was due entirely to the constant irritation from certain irritating foods and drinks.

I Have No Foods to Sell

During thirteen years of personal experiments in co-operation with S. Leppel and others, I have learned to produce in myself various diseases, each by eating certain wrong foods for a few days or weeks. They are:—**Rheumatism, catarrh, sore throat, tonsilitis, constipation, double chin, swollen glands, kidney troubles, shortness of breath, rough scaly skin, dandruff, sores, boils, pimples with white pus, blackheads, rash, dry hair, and numerous other symptoms,** and I can cure these symptoms of ill health in a few days by correct foods. The foods which cause expectoration, catarrh, cough, constipation, tumors, etc., are specified in my valuable instructive Free booklets.



Brainy Diet

A chronic sufferer, weighing 415 pounds, unable to exercise, took correct combinations of ordinary, daily foods and reduced over 150 pounds (in public life, under many witnesses) gained strength with firmer flesh, and lost rheumatism.

Remarks about the four free booklets:—

"A suggestion from your booklets relieved my catarrh in two weeks and gave me confidence in your methods."

"The Government should investigate and teach the Brainy Diet System for the good of the Nation."

A business man writes: *The hints in Booklet No. III on foods which do not congest the liver and which nourish the brain are worth untold dollars, although the books come free."*

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THE NAUTILUS.

Vol. XIII. MARCH, 1911. No. 5.

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THE NAUTILUS.

ELIZABETH TOWNE, WILLIAM E. TOWNE } **Editors**

Edwin Markham, Ella Wheeler Wilcox, Mariella Ladd, Sinclair Lewis, James Henry Larson, Ph. B., Wallace D. Wattles, W. R. C. Latson, M. D., S. Jay Kaufman, Thomas Dreier, Adelaide Keen } **These are Nautilus Contributors for 1911-12. Others Coming!**

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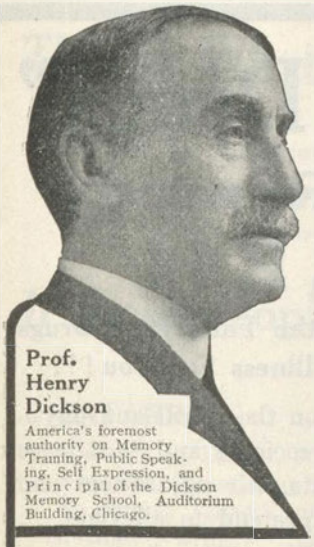


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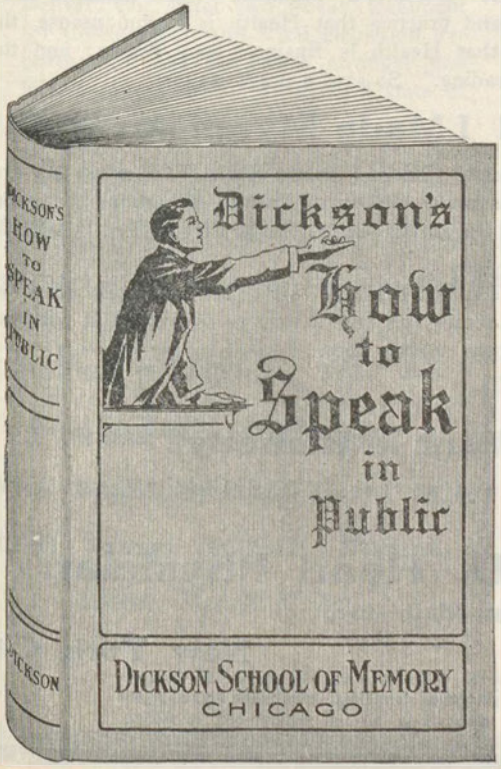
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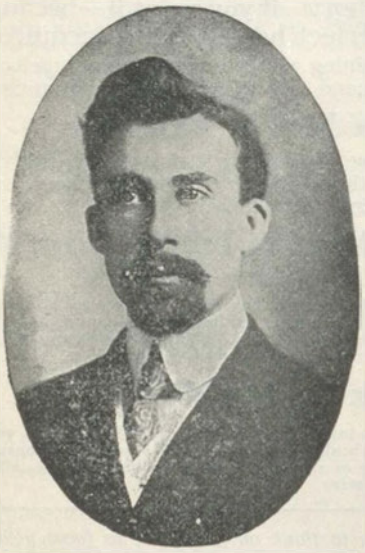
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Miss Rose Denyer, 362 Peel St., Montreal, Canada, suffering with a severe case of Chronic Catarrh, after two months' treatment, writes: "Since starting your course of treatment I have felt better than I have for years, and the extra instructions which you have just sent me seem to unite with the others in keeping me perfectly well."

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We have entered a new era in the progress of the Weltmer Institute and we must make all of our work conform to the general plan for the most rapid and permanent progress.

On account of the steady growth of the Institute, larger buildings and grounds have been needed. September 20th, in Legal Session the Stockholders of the Weltmer Institute of Suggestive Therapeutics Company authorized the Directors to have issued and sold $150,000.00 of **First Mortgage 5 per cent Gold Bonds,** for the purpose of buying the Lake Park Springs property and building and equipping a Hotel and Sanitarium of 150 rooms.

On September 24th, Mr. Simeon H. West, of Leroy, Illinois, a patient under treatment, all unexpectedly, purchased the beautiful Lake Park Springs south of Nevada, adjoining the city limits, and at the end of the Street Railway, and placed it at the disposal of the Directors, making a deed with a clear abstract of title to the Weltmer Institute of Suggestive Therapeutics Company.

All but $50,000.00 of the Bonds are now sold. We will have all of the Bonds sold within the next 60 days.

We are now selling the bonds and will make our new building for a **Health Resort Hotel, Sanitarium and College** in the beautiful Park, and in connection with our school and Sanitarium, establish **Radio Springs Health Resort.**

We will begin building on March 1st, 1911, and expect to be fully installed in our new quarters before September 1st, 1911.

After entering our new quarters we will not attempt to qualify any student for the legal practice in less than the Four-Year Collegiate Course. The charge for same is $450.00.

The Class enrolling January 1st, 1911, is the last that will be accepted for a Complete Short Course at the School.

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To get a Certificate for less than a four-year course. We have 212 Complete Correspondence Courses which are offered for general subscription. This course is now used as a text in our Collegiate Course at the school, and as soon as 212 copies are sold it will be withdrawn from general subscription.

If you miss this Chance you will have to pay $450.00 and take a four-year Collegiate Course to qualify to Practice Suggestive Therapeutics.

The Weltmer Institute is the Parent School of Suggestive Therapeutics and is the school which has fought for and secured legal recognition for all systematized schools of Mental Therapeutics.

It is headquarters. It is to Suggestive Therapeutics what Oxford is to Medicine.

The course of applied psychology taught in connection with our regular courses is not to be equaled in any College or University in the world.

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"Build thee more stately mansions, oh, my soul;
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."
—Holmes, 'The Chambered Nautilus."

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MARCH, 1911.

VOL XIII
No. 5



The Spirit of Good, which is I, turns all things to beautiful results.
The Spirit of Good, which is I, turns this thing to beautiful results.
Be still my soul and see.

Theories.

You can no more "prove the reality of reincarnation" than you can prove the law of gravitation. Both are theories accepted because they explain certain phenomena not otherwise understandable.

Theories are *assumed,* not proved. And the wise man holds them very lightly, always with a question mark after them, and with his mind ready to reject the theory at any time a better one presents itself.

It is useless to argue for theories, for nobody can *know* whether or not they are correct. The wise man holds them in speculation. Only the foolish insist and contend over the unprovable.

Re-incarnation.

I am *inclined* to believe in the theory of reincarnation for the following reasons:

1st. If all souls learn by experience, it stands to reason that each successive incarnation leaves the world in a more advanced stage of development. This accords with the facts of evolution.

2d. If souls are reincarnated in successive new classes in the great school of life, each new class determined by the sum of knowing and believing which was achieved in the last incarnation—if souls come into the conditions in life for which they have fitted themselves by previous living, then are the apparent unequal environments of human beings harmonized with the principles of justice and love which our intuition or instinct tells us is inherent in God and his worlds.

Analogy Proves

3rd. If analogy is proof, then the life of the individual persists through many "classes" or reincarnations, just as the life of the student persists through many grades in a school, until at last he emerges *a free being,* free to elect or create new fields of opportunity for being and doing. We might point to Jesus of Nazareth as an alumnus of the school of life. We can say that on his Commencement Day he finally solved the problem of overcoming death and levitating himself to some sphere better suited to the plane of edu-



cation to which he attained. To my mind it looks *natural* that every human being should be destined to pass through all the classes of earth life, and that having achieved Commencement Day each should find himself possessed of complete power over his body—which includes the principle of levitation by which he may skip away to a post graduate course on Mars or the Sun!

And Intuition.

4th. Reincarnation was and is a positive belief with about three-quarters of the people who have lived and are living on this earth since the beginning of history. It seems almost as if the human race is born knowing reincarnation as a law of nature. Perhaps it almost remembers—as on awakening we almost remember a dream.

5th. The Scriptural writings of the world all take reincarnation for granted. Not one of them tries to prove it, but they all show it forth in certain passages. There are many such passages in our own Bible.

I haven't time to look up these references now, but don't forget that even if you cannot prove reincarnation by the Bible, you certainly can find no passage that disproves it.

Justice in Hell.

Some one asks how the doctrine of reincarnation can be squared with the doctrine of heaven and hell. That is easy. The Bible plainly says that the kingdom of heaven is within you. The kingdom of hell must be in the same place. Also the Bible plainly states that if you descend into hell you will find God there. Heaven and hell are mental and spiritual states, and the bottomless pit is *literally* bottomless. It is also topless and sideless. You think and feel it into being, and you think and feel it into the same bottomless pit in which you find God.

The ultimate reward of the just is justice. Justice is blind! Nobody who has yet lived is able to say what is absolutely just. But the One Spirit which is the soul of this universe rewards justice to the hair's breadth.

The reward of the just is justice.

The reward of the loving is love.

The most unjust man in this world is he who is the greatest stickler for justice.

As God works out the principle of justice he finds that only love can make the balance true.

Love ordains hell to correct more hell.

Every unpleasantness in this world means *you are on the wrong track. Get off it!* Change your course.

Repent. *"Repent and believe."*

Believe in what? Believe in the love that covers all sins and wipes out every injustice. No man can live justice for no man can know justice. We are all doomed to hell *unless love rules.*

And it does. Forgive to seventy times seven, and then some—as ye would be forgiven. Even so shall you find heaven displacing hell.

If You are Cheated.

As to the people who cheat you — *they don't.* They merely answer to the occult vibrations *which you*



set in motion, consciously or unconsciously.

In other words, people treat you exactly as you invite them to treat you.

You will understand this better if you stop to consider that only about five per cent of our mental processes take place in the conscious part of ourselves. Somewhere in your subconscious lies that which invites those who are near you to "cheat" you.

And every time you affirm that they cheat you, every time that you affirm they are dishonest and dishonorable, *you feed that part of you which attracts that sort of experience.* You grow that particular quality of magnetism.

Does your friend think he has cheated you? I'll warrant not. I'll warrant he has a very good reason for believing that he did the only just and correct thing under the circumstances.

And I know that no matter what his motives and opinions he could not have taken away from you *that which is really yours.*

Don't imagine for a moment that you are helping yourself along the way you want to go *when you are laying the blame for unpleasant things on to somebody else's shoulders.* You are only postponing your own day of self-knowledge and of self-reckoning; and you are bringing yourself more experiences of the same old kind.

"Break off thy sins by rightness"—as the Bible says.

In other words, it makes no difference what the exact kink is that brings you such experiences, it makes no difference what kind of people you attract about you; the thing for you to do is to believe in Good with all your heart and lean not unto your own understanding of other people's actions, but in *all* your ways acknowledge Good, in all *their* ways acknowledge Good; and bye and bye you will be able to look back over your path and see that you have been coming quite a way without any of the old unpleasant experiences. It won't be so very long until they will fade entirely out of your life—*if you are true to your principle of Good.*

Self-Robbers.

People don't cheat you because they are mean, but because they don't know any other way to get what to them seems to be their own good.

We are all just as good as we know how to be.

We all choose the lesser of the two evils presented to our mind's eye.

We all choose good by the very most direct road that seems to lie before us.

Our mistakes are of the head, not of the heart.

Every human heart is polarized to good, and to nothing else.

But our heads are labyrinthine and we get lost in the maze.

Forgive as ye would be forgiven.

Forgive and *love* as you would be loved. Because your friend swindled you of money is no reason for your swindling him of love!

All swindlers rob themselves!

Until we learn to look inward, know ourselves, and believe in the good intentions of others as we do of ourselves.

Look not upon the outward appearance but judge righteous judgment by



remembering that every man's center is off the same piece with yours.

My dear, you will never be wholly happy, successful, and healthy as long as you hold a grouch against your father or anybody else.

From the House Top.

All good prophecies will be fulfilled.

It is prophesied that hidden things shall be made known. Already we are seeing this prophecy come to pass.

Every day more thoughts are being written on your face and hand and entire body.

Every day people are growing more efficient in reading the writing on your face and body.

Get ready for the day when everybody can see through you!

Live every day so that you don't care if your thoughts and deeds are megaphoned from the housetop.

Try living a day as if invisible hosts were looking at you, looking through you. It is hard work at first, and you will find yourself blushing and cowering many times in the day.

The thought of people looking is like a two-edged sword, that cuts away ill-thinking with one edge and vanity with the other.

People Looking at You.

If people were really looking at you all the time, you would get over trying to fool them into thinking you are more beautiful or graceful or honorable than you are. You would get so used to being looked at that you would be your natural self and not care how it struck other people. Unpleasant blushes and all manner of foolish sensitiveness would cease to trouble you. You would find yourself one of the people, each and every one pursuing his natural activities without minding if he is looked at. You would cease to be vain of what you consider your good points; and you would cease to be ashamed of what you consider your bad points; because you would discover that everybody who looks at you has good points and bad points; and that all bad points work for good.

If you are over-sensitive you can cure it by mingling in a crowd and blatting out yourself, all in your thoughts. It just takes imagination, purpose, and persistence to do it.

Drag out your most secret thoughts and parade them before the crowd of people in your mind. Deny and scat the thoughts that make you blush before the crowds of witnesses in your mind.

And see that the crowds of people you have in your mind are all the Best People. Don't associate with scrubs—choose the very best people in the world to think of and associate with mentally. Listen to them and talk back at them. Think your best thoughts to the best people in the world, and learn of them.

Be intimate in your mind with the best people the world has ever produced! *Choose* the best and associate with them mentally. You love your intimate friends because you are intimate with them. Exchange thoughts with them.

In other words, create for yourself



an ideal environment of mental friendships.

Let me whisper something—if you create the right kind of mental environment your surroundings and associates will eventually change to match!

The Mental Attitude.

Springfield, Mass., has been having an epidemic of infantile paralysis. The doctors and the newspapers combined to scare everybody into fits and a few of the fits developed into this new and dreaded disease.

Between you and me I think the doctors and the newspapers have done too much to make it dreaded, and that dread is the germ-in-chief of anterior poliomyelitis. The name is enough to scare some folks into the disease. One woman was scared out of Springfield to save her child from the disease, and she fled up in Maine, but the child developed infantile paralysis within a few days and died.

It is my private opinion that a little good advice on ventilation, diet, and mental suggestion would have prevented the disease in either Springfield or Maine.

And the doctors are coming to. Several New York City specialists are making this announcement in regard to the disease.

"In the first place, let me say that the disease should be attacked hopefully. Every physician should treat every case of this baffling disease with the thought uppermost in his mind that it is curable, and he should endeavor to inculcate similarly optimistic outlook in the mind of the patient."

Sounds like new thought, doesn't it? Cultivate that kind of a mental attitude beforehand and live to match. Fletcherize your food, use plenty of water inside and out, keep your house well ventilated, and give yourself and your children plenty of outdoor exercise and fun, and diseases of all kinds will pass you by.

It is really the mental attitude that does the trick.

New Thought and Christian Science.

New Thought is the name for a great spiritual movement, which began somewhere about a hundred years ago and is still rising. Perhaps John Wesley was the first who felt the impulse. Perhaps it was Emerson. All the heterodox movements since then have been a part of it. Christian Science is a part of it. The Emmanuel Movement is a part of it.

The central idea of the New Thought *is God in us and with us every one, working now to will and to do of His good pleasure.*

The Twelve Planks of the New Thought Platform you will find stated in *The Nautilus* for June, 1909.

Christian Science is the name which was first given to this movement by P. P. Quimby, who did not himself fully realize what the movement meant. It was afterward adopted by Mary Baker G. Eddy, and she being a magnificent organizer was able to build up a great and successful church, with Christian Science as its name and central idea. The Christian Science Church will probably stand as the great organization representing the New Thought idea of God in us, our



healer and teacher and inspiration for every day.

The term New Thought represents the spiritual movement itself, including every sect and coterie of believers within it. Christian Science represents simply the largest organized society, which stands for the great New Thought spiritual movement.

Coming Out of Prison.

When you go out of there go honestly, stand for exactly what you are, make no protestations of what you are going to do—say nothing and *saw wood.* Take the place that is offered you and live honestly in all ways—wear nothing and eat nothing that you cannot pay for as you go along. Never mind if you have to go to the city board of charities—do it in preference to running into debt or pretending to be what you are not.

The people who are worth while think a great deal more of a man who begins *where he is,* and quietly works up. The man who does that is the popular American hero. Be one!

The man who comes out of prison *as he is,* hiding nothing, pretending nothing, and sets quietly and persistently to work to make a useful and advancing man of himself, is sure to satisfy himself and receive the world's growing approbation.

Every pretense to being something that you are not will prove a handicap.

Be yourself strongly, and rest assured that people will *see through any* clothes you may happen to wear. Think well of yourself, walk straight, and depend upon it that the world will in time accept you at your own valuation. You *cannot* value yourself highly while you are in debt, and your high opinion of yourself *and of every act and thought* is greater capital to you than anything on earth that money could buy.

There are people who think that money is better than good advice. Asking for bread they get a stone! But if you *use* this stone I am giving you, you will find it more valuable than the Kohinoor. And people do not need as much bread as they think they do!

One sentence in your letter grates on me. You talk as if you would be discouraged if I and others did not believe in your honesty. If you are only honest for somebody else's appreciation I do not think much of it. A man who isn't honest for his own sake is not honest at all. He is only pretending honesty to gain favors and appreciation from other people. It is none of your business whether anybody else believes in you or not—*believe in yourself and live straight in your own eyes.*

Don't expect the world to believe in you until you prove yourself.

It might not even believe in you then, for people judge unrighteous judgment *through looking at outward appearances.* If a man looks prosperous they think he *is* prosperous, when he is nothing but a hollow sham.

See that you are prosperous *inside* before you flaunt signs of it on the outside.

In other words, live for your own approbation and refuse to be moved by the appreciation or lack of appreciation of *anybody* else.

As I said before, it is none of your business what the rest of the world thinks of you. *See that you think well of yourself.*



Father

By Ella Wheeler Wilcox

He had never made a fortune, or a noise
In the world where men are seeking after fame;
But he had a healthy brood of girls and boys,
Who loved the very ground on which he trod.
They thought him just a little short of God:
Oh, you should have heard the way they said his name—
"Father."

There seemed to be a tender little prayer
In their voices, even when they called him "Dad,"
Though the man was never heard of anywhere,
As a hero, yet you somehow understood
He was doing well his part, and "making good";
And you knew it by the way his children had
Of saying "Father."

He gave them neither eminence nor wealth,
But he gave them blood untainted with a vice;
And the opulence of undiluted health;
He was honest, and unpurchasable, and kind;
He was clean in heart, and body, and in mind;
So he made them heirs to riches beyond price—
This Father.

He never preached, nor scolded; and the rod—
Well he used it as a turning pole in play;
But he showed the tender sympathy of God
To his children in their troubles and their joys.
He was always chum and comrade with his boys;
And his daughters—oh, you ought to hear them say,
"Father."

Now of all this world's achievements, 'tis the least
To perpetuate the species; it is done
By the insect, and the serpent, and the beast.
But the man who keeps his habits and his thought
Worth bestowing on his offspring, love begot,
Then the highest earthly glory he has won
When he hears a loving daughter or a son,
Say, "Father."

Written for The Nautilus.

The Powerful Life.

SECRET OF THE POWERFUL LIFE—MANY POWERFUL PEOPLE SHOW LITTLE TALENT AND YET SUCCEED—HOW?—THE WORD WITH POWER—THE POWER BEHIND THE MAN—THE USE OF POWER.

By WALLACE D. WATTLES.

NO. 1. TWO KINDS OF PEOPLE.



THERE are two kinds of people in the world, those who count and those who do not. The vast majority are of those who do not count. They are born; they grow to maturity; they eat, drink, sleep and work; they marry and are given in marriage; they laugh and are happy, and they are sick and miserable in turn; they die, and except as they leave behind them children to do as they have done it is as if they had never lived at all. They are the children of circumstance, the creatures of environment. Their lives are ordered for them by custom and habit; they think the thoughts and imitate the actions of those with whom they chance to be associated. They exercise no power beyond that which is common to their fellows; they leave no footprints on the sands of time. When the census is taken they are counted; but in so far as a really distinct individuality is concerned they do not count. It would answer as well to take their census in blocks of ten as one by one; or to reckon them by the hundred like sheep, for sheep have almost as much individuality as they. They may be more or less happy, more or less useful, more or less successful; but even though they gain wealth they do not count, for their riches do not give them a distinct personality.

Over against these are the few who lead the Powerful Life. These are the real movers of things; they are known and felt. It is not that they are superior to the others in education or talent, for they are not; some of the most powerful people in the world show little of talent or genius and have none of what the world calls education, while some of the "educated" are ineffective. The power which makes people count is neither physical or mental; it is not conditional on strength of body or of mind. It is not a special gift; the effective ones are not so because they use a power which is denied to others, but because they use a power which others have but do not use.

It is said of Jesus that "his word was with power," and "there went a power out from him." This unknown young carpenter, coming from a backwoods

village, having neither authority nor influential friends, spoke words which shook the whole social and religious structure to its foundations, and yet he really taught no new doctrine; all that he said had been said before. It was his personality which stirred Jerusalem and not his doctrine. We see similar things every day in the ordinary affairs of life. One man says something and says it well but the world goes on unheeding. Another man says the same thing, perhaps with blundering tongue and uncouth words, and all men pause and hear with bated breath, for he speaks with power. One man writes a book of truth, faultless in style and diction; the world reads and lays it calmly down, saying only that it is very good. Another man writes the same things with far less of scholarship; and the book is a living thing, on all men's tongues, for every reader feels the touch of power.

Two men take up their abode in a community; one is a man of education and ability and his advent is heralded with a flourish of trumpets; he comes well advertised. But he is soon lost to view in the common life; he becomes merely one among others. With all his gifts he does not make his individuality felt; he does not exercise power. The other comes, perhaps poor and unknown, possessing little of education or training; but in a few months his name is known to every man, woman and child, and there is talk of running him for public office. He has this subtle, indefinable, almost incomprehensible something which I am trying to describe; his word is with power.

Power is not conditioned upon special mental or spiritual gifts, nor upon righteousness. One of the most powerful men I ever met was a gambler and a most unscrupulous political boss; a man whose name, synonymous with dirty politics, was execrated in half a dozen states. He was not of course, without his good traits; but they were greatly overshadowed by his evil ones. Yet he had power. There was power in the keen glance of his eye and in the low tone of his voice; power in the firm grasp of his hand, and power radiated from his whole personality. Many a time I have felt him come silently into a room where a score of people were gathered, and turning my head to look have found him there. You did not have to see or hear him to know when he was near; he could be felt. This unscrupulous man was like Jesus in that "there went a power out from him," but he was different in that it was not a healing power, and he lost it in time, dying friendless and alone in dreadful circumstances.

The career of Napoleon illustrates again the fact that power is not conditioned on righteousness. Consider how marvelous his performance was. A poor young Corsican lieutenant; then general of armies, emperor of France and master of Europe, making and unmaking kings. Yet it seems that he was coldly selfish and often very cruel, and he scrupled at nothing in order to accomplish his purpose. But his word was with power.

There are good men also, who exercise power. Take the case of Dwight L. Moody, a man of no imposing presence and of little oratorical ability. He only talked to his great audiences in a common, straightforward fashion, and yet multitudes were swayed by his personality and thousands were converted. His word, also, was with power. There went a power out from him which reached the hearts of men. The power was not in the words but in the man,—or behind the man. I have heard of another evangelist at whose look people sometimes burst into tears although they did not

know who or what he was. It was power.

The story of Samson, in the book of Judges, is an excellent illustration of the thing I am trying to make plain. The power of Samson was not in his muscles, for when his hair was shorn it departed from him; and yet it was not in his hair. It was in that which the unshorn locks symbolized—the state of being a Nazarite unto God. It was something greater than the possible strength of mere flesh and bone. When he grasped the gate of the walled city it was torn from its fastenings as though it had been but a puny affair of sticks or straws. No muscles did that; muscles could not do it. It was power. If you do not believe the Samson story, go look at a great electro magnet. You will see a large crooked iron bar wound with copper wire, inert and powerless; but close the circuit and send the current through the coils, and the magnet will lift a ton of iron; a thing on the face of it quite impossible for it to do. It is unthinkable that a piece of iron should exert such tremendous force; we would not believe it if we did not see it. It is no more marvelous that a man should tear the gates of a city from the wall or pull the great beam from the loom, when his hair had been woven into the web, than for a electro magnet to lift a ton.

Let us consider for the purpose of illustration that the Samson story is literally true; and that power was applied through him in some such way as it is applied through the electro magnet. But Samson used the power intelligently; he directed it and moved what he pleased, while what he did not please to move he let alone. It was the same power that is in the magnet, as I am going to show you later on; there is only one power. Jesus used it to heal the sick and feed the multitudes and even, it is said, to calm the storm. The political boss used it for the accomplishment of his vicious purposes; Napoleon used it to gain the ends of his selfish ambition, and Moody used it to bring souls to Christ. But it is all one power and it is at the service of any man who will lay hold upon it and use it; it is at his service for the saving of souls, the healing of his own body or the bodies of others, the doing of deeds of love, and not the less for gaining his personal selfish aims and objects. But it is certain to bring him to disaster in the end as it did Samson, Napoleon and the other I have mentioned, unless he shall use it nobly; and for this there is good reason, as we shall see when we proceed a little farther with our study. It is possible for any man or woman to exercise power; to develop personality, and to become effective; and it is well for all to remember that while the right use of power can only result in peace and happiness, those who misuse it are subject to terrible penalties. Of that we shall speak again; it is enough for the purposes of this chapter that we prove, by argument and illustration, that any man who will, may lead the Powerful Life.

Rest.

By Cordula.

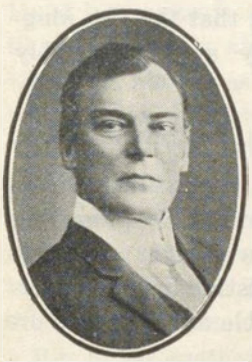
Relax in mind and body,
Eat slowly, chew it well;
Sit still when you are resting;
Talk less, let others tell.

Sermons of a Scientist.

MAN'S BODY LITERALLY MADE FROM DUST—100,000-000 YEARS REQUIRED—THE STUPENDOUS JOURNEY THROUGH THE AGES—LIFE CAN BE ARTIFICIALLY PRODUCED IN THE LABORATORY.

By W. R. C. LATSON, M. D.

NO. 3. THE CREATION OF MAN.



And the Lord God formed man out of the dust of the ground.—Genesis 2, 6.

For dust thou art and to the dust thou shalt return. —Genesis 3, 19.

To make clear any statement whatsoever, no matter what the subject, no matter who the speaker or who the hearer, two things are essential: clarity of the statement and knowledge on the part of him to whom the statement is made. Neither one nor the other is enough: there must be both.

Now in the text which we are to consider the statement must be conceded to be presented in the clearest and most positive terms. "The Lord God formed man out of the dust of the ground."

One may admit that to him or her it is unintelligible. Another may find it absurd, ridiculous. Still another may believe, as I did when I was three years old, that the text describes an anthromorphic God (a kind of omnipotent, eternal, idealized man) who actually formed with his hands a mud image, which became Adam. Lastly, there are some who will find the passage entirely unintelligible, and will frankly tell you so. But as to its clearness and positiveness there can be no question. "The Lord God formed man of the dust of the ground."

But, let me repeat, to make clear to the hearer any statement whatsoever, there must be not only clarity of the statement; there must be also intelligence on the part of the hearer. A certain amount of knowledge is essential to comprehension. I might expound to you a perfectly, clear, logical and scientific explanation of the etiology and pathology of parenchymatous degeneration of nephritic tissue; and yet, unless you were a medical man, my explanation would not be clear. And so with our text. To understand it, to accept it as a plain, simple statement of actual fact, one needs to know something of biology and the origin of the phenomenon which we call life.

MAN'S BODY IS ACTUALLY MADE OF DUST.

For the statement that God formed man out of the dust of the ground is the truth, the sheer truth. God formed man out of the dust of the ground.

It required a long time—perhaps a hundred million years; for the dust must, first of all, generate what the eminent scientist, Mr. John Butler Burke,

calls "radiobes." And that took many millions of years. And then the "radiobes" had to develop into chlomacea and the chlomacea produced "gymnospores;" and that required millions more revolutions of our little ball of dust around its younger, more flamboyant commerce—the Sun.

So began the stupendous journey downward through the ages. From the naked spore (the gymnospore) to the moneron, to the protoza, the colonial protozoa, to the cystids, the star-fishes, the sea urchins, the molluscs; thence onward still through the spined life forms, fish, amphibian, monotreme, marsupial, mammal; and at last—man.

A stupendous journey, in truth, that aggregation of dust made—a weary journey appearing in a myriad forms. But at last—man.

And thus it is that the scripture is fulfilled; for thus it is that, out of the dust of the ground, God the Great Omnipotent, All-animating Spirit, "in whom we live and move and have our being—" thus it is that out of the dust of the ground God formed man.

SOME CHEMISTRY OF BIOGENESIS.

"But the ground has no life," you say. "How can a living body come out of the dead ground?"

"Omne vivum ex vivo," said the old church Fathers. (All life out of life.) But the old church Fathers, whatever they did know, were innocent of any acquaintance with biology or chemistry. As a matter of fact, life is merely a chemical phenomenon, a process of successive fermentations; and LIFE CAN BE AND HAS BEEN ARTIFICIALLY PRODUCED IN THE LABORATORY. Moreover, in the strictest sense of the term "life," it may be said that earth, rocks, crystals and even metals are possessed of life—undergo a constant process of what Mr. J. Butler Burke calls "physical metabolism."

The old division of all substances into three kingdoms, "animal, vegetable and mineral" of our primary school days is meaningless in the light of modern science. The fact is that, between animal and vegetable, between vegetable and mineral, "organic and inorganic," no hard and fast lines can be drawn. As Haeckel says in his splendid work, "The Wonders of Life:"

"Modern science has shown that the sharp distinction formerly drawn between the organic and the inorganic cannot be sustained, but that the two kingdoms are profoundly and inseparably united."

SEMI-ANIMAL AND SEMI-VEGETABLE BODIES.

Thousands of life forms lie midway between animal and vegetable, possessing certain characteristics of both. And just so there are forms existing on the borderland between vegetable and mineral, organic and inorganic.

We might take as an example the chromacea which I mention first because it is one of the most primitive of vegetable-mineral (or mineral-vegetable) bodies, and because it is made up of unnucleated cells. The commonest variety of the chromacea is the chroöcaccacea. This curious body is found everywhere throughout the world, and occurs in the form of thin, bluish-green jelly-like deposits on damp rocks, boulders, bark of trees and similar places. The origin of chroöcaccacea can be explained upon purely mechanical principles: it is the result of "superficial energy."

Without going into further detail, which would perhaps prove neither useful nor interesting, it may be said at once that the chromacea have been proven to occupy a middle ground between mineral and vegetable, between the

earth and the blade of grass growing out of and feeding upon the earth.

In the plant itself, as we have long known, the inorganic elements of the earth are changed into organic substances. This is accomplished through the activities of certain bodies, closely allied to the chromacea and known as chlorophyll. Through the action of chlorophyll bodies carbon dioxide is drawn from the air. This carbon dioxide, combined with water and certain nitrogeneous matters, such as nitric acid, ammonia and so on, drawn up from the ground, the roots of the plant, is combined into organic matter, oxygen being liberated into the air during the process, which is known as plasmodomism, or "carbon-assimilation."

So we see that out of the dust of the ground comes forth life—both plant life and animal life and that by a million stages of gradual development that humble primordial cell becomes man.

DUST MAKES FOOD. FOOD BUILDS BODY.

But in yet another sense it is the plain and simple truth that God, the Great Motive Power of the Universe, makes man out of the dust of the earth.

You ask how.

Well, as just explained in the plant, through the action of the chlorophyll bodies, the carbon dioxide of the air is combined with water, ammonia and nitric acid, forming from these inorganic substances certain organic bodies, carbohydrates, that is starches and sugars. A potato is a good example of a starch so formed, an apple of a sugar.

An extension of the same chemical process going on in the plant gives us albuminoid substances such as, for example, beans and nuts.

Remember all these, the starches, the sugars and the albumins, are formed by the combination of certain elements, oxygen, hydrogen, nitrogen, carbon and sulphur; and that these chemicals are drawn from the ground. Now, man takes these products as food, and with that food forms his body daily. That is to say, while his body is not formed of dust directly, it is formed of substances produced from dust, made out of dust.

"But how about his infancy when his body is being formed by milk?" some one is asking. The milk comes from the cow. The cow's body is made of grass. The grass is made of dust. So, whether you drink the cow's milk or eat the cow's flesh, you are forming your body out of the dust of the ground.

Once in the dim, dreary days eons ago, the earth contained only rock, earth—"the earth was without order and void." Then from the ground, upon the rocks, appeared the chromacea, and life began. At first it was just life. Later came the differentiated forms, the "angiospores," which were the humble parents of all plant life, the "gymnospores," which initiated the stupendous series of developing animal life forms culminating in man. And man when he eats the plant is eating something made of dust, and when he eats the animal he is eating something which was formed of something which was formed of dust. So we see that in the strictest, most scientific sense, "God formed man of the dust of the ground."

The only man who can keep me from Success is Myself—and the negative Me has Got to yield the right of way!

—Jerome P. Fleishman.

The Prevention and Cure of Appendicitus.

DISEASE IS FEARED BECAUSE NOT UNDERSTOOD—WISDOM REVEALED IN THE ACTIVITY OF DISEASE—SUCCESS IN APPLYING CURE—USE OF THE APPENDIX—CAUSE OF APPENDICITIS—METHODS OF CURE—HOW ALL DISEASE MAY BE PREVENTED.

By WALTER DeVOE.

Appendicitis and other acute diseases are feared because they are not understood. As we understand the activity of the subconscious intelligence constantly at work in every cell in the body, we learn to marvel at and praise its supernatural ability. Then we no longer fear disease or fight it with thought or drugs or knife, because we see that it is good, the best that life can do under given conditions. Disease is not an enemy, but a means of bodily self-protection or purification. It is life's effort to overcome wrong habits of living. When we understand the deep wisdom revealed in the activity of disease, we are able to make the right conditions for health and peace, and thus co-operate with the interior intelligence in its work of cleansing the body of all impurities. Perfect success in applying mental and physical means of cure requires a perfect understanding of the meaning of disease, a knowledge of just what life is endeavoring to do for the good of the body. As all activities in the body are the work of intelligence, only those physical or mental means of relief which acknowledge and work with the sub-conscious intelligence are of value. So it may truly be said that all real cure is Mind Cure.

The prevailing belief that appendicitis is caused by seeds lodging in the appendix is overwhelmed by the fact that not in one patient in a hundred operated on, are seeds found in the appendix. Dr. William Ostler found but one case in ten years of pathological work. Only fifteen per cent of the cases operated on are found to have inflammation of the appendix. Any inflammation in that neighborhood is sufficient excuse for an operation and removal of the appendix, as it has been considered a useless organ. An operation is not necessary even when the appendix is inflamed, as experience shows that natural and spiritual means of cure restore all parts to perfect order. Sir William MacEwen, who has performed more operations for appendicitis than any other surgeon in England, has become so thoroughly convinced of the usefulness of the appendix that he no longer removes it. By watching the activity of the appendix he discovered that a clear, thick, alkaline, lubricating fluid poured from it into the colon just before chime entered the colon. The secretion from the appendix,

when added to the pancreatic juice, dissolved fibrin and the white of an egg in from three to ten minutes. The pancreatic fluid alone took six hours to dissolve fibrin and over ten hours to begin to dissolve the white of an egg, so we can see how important a part the appendix plays as a lubricating and digesting organ.

Over-eating, sedentary habits, and the use of drugs, stimulants, and condiments, cause a sluggish condition of the bowels. This makes a liability to disturbance in the region of the appendix, because just at that point the colon forms a pouch, and as the food has to pass upward and overcome gravity in passing through the ascending colon, it has a tendency to accumulate there. An accumulation of food at that point irritates the mucus lining of the intestines and when not removed causes inflammation. To cut off an appendix which is inflamed by food fermentation will not remedy the cause of the trouble. That so many who have had the appendix removed continue to have the symptoms of appendicitis, ought to convince that an operation does not cure. That the vital resistance of the parts is weakened by an operation is shown in cases like that of William R. Harper.

Bread and pastry made from white flour are constipating because the milling process has deprived the flour of the diastase and the hulls. Diastase is the powerful digestant in the germs of the grain which helps the sprout, and the digestive organs as well, to turn the starch into sugar. Starch which is not digested forms a paste which becomes packed in the bowels and interferes with their natural activity. The bran of the whole grain is a stimulant to bowel action. When the bowels have not been paralyzed by laxative and cathartics, a diet containing plenty of fruits, raw and steamed vegetables, and whole wheat bread, will prevent constipation and appendicitis. When more meat and eggs are eaten than the body needs or can assimilate, the residue ferments and develops germs of decay. These foods are good, and have a place in a well balanced dietary; it is the misuse of them that causes trouble. They are rich in uric, sulphuric, and phosphoric acids. These acids together with the quantities of tea and coffee, if too largely used, cause over-stimulation and consequent weakness of the organs of digestion. They are the cause of gall, kidney and bladder stones, and those hard incrustations in the bowels which blockade the secretory glands, irritate membranes, and hinder assimilation of foods.

Do not use ice bags or hot packs in acute appendicitis. Ice bags are liable to produce mortification because they chill and suppress the healing activity of life. Hot packs absorb electric force and aid in producing pus and abscesses.

Apply a towel wrung out of fresh cool water to the abdomen and cover well with flannels. Renew day and night whenever it becomes warm and dry. If the body does not warm a towel, use thin cloth compresses after rubbing the surface of the abdomen to stimulate circulation. Suggestion, with the manipulation of the spine, will relax the tension of the nerves and relieve pain. Use no cathartics. Homeopathic remedies will not interfere with the healing activity of life when properly prescribed but will be positively beneficial, and the presence of the doctor will ease the minds that want something done. Clean the colon by injecting warm water.

The patient must rest, and fast from all foods and not even take milk or broth. "Food excites the peristalsis of the inflamed intestines, thereby preventing the healing processes. It irritates the open sores and prevents them from

healing. Food particles may become enclosed in the open sores and abscesses and cause chronic irritation and 'recurrent appendicitis.' After all symptoms have subsided, fasting must be continued for several days, in order to prevent relapses and chronic after effects.'' So says Dr. H. Lindlahr, who cures all cases without operations by cooperating with nature. He kept one patient without food or bowel action for four weeks; then the bowels moved naturally. During this time the cold applications drew impurities to the surface so that the entire abdomen was covered with eruptions.

There is a belief that when an abscess has formed it is necessary to operate, or the abscess will break and poison the system with impurities. It is much safer to trust the intelligence of life rather than artificial means. Dr. William Osler, in his book on ''Principles and Practice,'' tells of several ways that nature has of ridding itself of the accumulated poisons, without endangering life. Abscesses are usually surrounded by strong fibrous walls in order to protect the organism from inflection. These walls of the abscess will not break unless weakened by the usual hot packs and ice bags. These means tend to make operations necessary; but when the ability of the inner life is recognized from the beginning of the symptoms, and natural and spiritual means are applied, the whole process becomes one of cleansing and all inner activities conspire to perfect healing. If an abscess has formed, it will either be consumed by the white corpuscles, or it will break into the bowels, or seek an outlet through the rectum or abdominal walls.

The intelligent life of the subconscious mind has marvellous ability to care for and protect the body from destruction as the result of physical indiscretions, and appendicitis and other diseases are really the manifestation of its efforts to cleanse the nature of impurities. These efforts would be successful were it not for interferences caused by fear, cathartics, hot water bottles, ice bags and food. But all the trouble of this and other diseases is obviated by living and eating for health. A simple diet, feelings that spring joyfully from the soul, and actions and thoughts that do evil to no one, make the body a fit dwelling place for the perfect spirit of wisdom and love. The right attitude of mind is one of cheerful confidence in the perfect working of the intelligent life in the body. These thoughts will be helpful:

I believe that the intelligent power which built my body is able to care for it and correct any abnormal conditions.

I have all faith and confidence in the power which is now cleansing and healing the internal organs.

My subconscious mind is providing a sufficient number of white corpuscles to consume all morbid matter.

This local fever is the healing activity of intelligence.

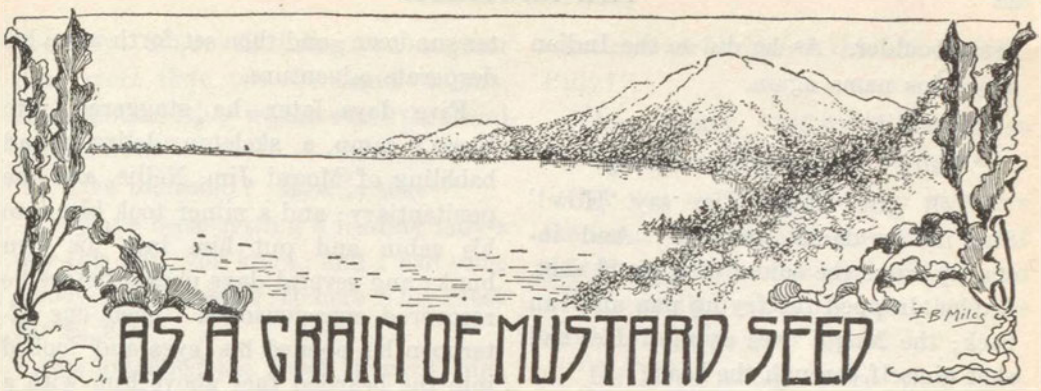
I rejoice that I have learned of the goodness and power of life which is able to do all things well.

I know that I am being restored to perfect health.

With Thee Once More.

By Florens Folsom.

God knows His way to God. However parted
By phantom Matter, spectral Space and Time,—
Inevitably drawn, the mutual-hearted
Rush to re-union, and to LOVE'S deep rhyme.



By WALLACE D. WATTLES.

CHAPTER XIV.

"HOW!"

"We'll have to start back in the morning," said Gaylor that night, as they sat smoking by the fire.

"How can?" asked the Indian. "No can carry; too damn far."

"I've *got* to carry you," said the young man quietly. "It will be a hard proposition, I know; but it can be done, and I am going to do it."

"Go 'lone," said the Moqui.

"And leave you here? We haven't provisions enough; you would be dead before I could send help. And a flood might catch you any time."

"Shoot um."

"Shoot you? Not much! You have shown yourself a man clear through; and I'll stand by you to the finish. No, Jim; you got into this by doing what you thought was the right thing, and we're going out together."

"You like girl?" He had asked many questions about Nellie, seeming strangely interested in her; and Gaylor had frankly told him the whole story.

"I love her; I've been loving her more every day since I played the cursed scoundrel and got her into this trouble."

"Prison, hell," said the Moqui, watching his face; "flog, dark cell, hang by thumbs; hell."

"I know," said Gaylor with a groan. "She mustn't go there; great God; I've *got* to get out to Reese's before the 10th of April!"

"No, can; shoot um."

"No! Don't talk about it any more; I'm going to sleep. We'll start in the morning, and we'll make it some how." The Indian extended his hand, which Gaylor grasped, wondering a little at such an unusual display of feeling.

"You damn good man," said the Indian, "how!" And he lay back upon his blanket, as if to go to sleep.

Just as the light of dawn began to fall into the canyon, the Indian rose cautiously to a sitting position, and looked searchingly at Gaylor, who was sleeping soundly. Satisfying himself of this, the Moqui carefully crept over to where the young man's revolver was lying, within easy reach of his hand; and drawing it from the holster, worked his way laboriously back and concealed the weapon under the edge of his blanket. Then he spoke his companion's name.

"Fred!" Gaylor sat up instantly; and began to rub his eyes.

"What is it, Jim?" he asked.

"Get water. Fever; hot."

Gaylor took up the frying pan, their only water-tight vessel, and went toward the creek, passing out of sight behind a

great boulder. As he did so the Indian spoke his name again.

"Fred?"

"Well?" he answered, halting.

"Tell girl, Moqui Jim say 'How!' She not go damn prison!" And instantly came the sound of a pistol shot. Gaylor dropped the frying pan and ran back; the Moqui was dying. He had shot himself through the head.

When day dawned, Gaylor buried the body as best he could, piling rocks about and upon it; and securing the gold in a belt about his waist which also held the small results of his winter's work at Briscoe's, he started down the canyon.

"Think of that Indian killing himself to give me a chance to save Nellie," he said, as he hurried on, scrambling over the rocks and plunging through the pools. "Well, she's going to be saved, if it takes another life."

At noon on the fifth day he came to the place where they had entered the canyon, and was shocked to find that their cache had been rifled, and all their provisions and the canteens for carrying water carried away. Some wandering prospector, skirting the mountains, or some skulking Indian had found the place; and his five days' journey across the desert, if made at all, must be accomplished with neither food nor water! He climbed out of the canyon, which was shallow here, and looked at the mountains towering behind him, and then across the plain of burning sand, above which the hot air shimmered in the noonday sun.

"I'll wait until night," he thought, "and then soak my clothes with water and start out. I'll travel nights, and lie under a heap of sage brush while the sun is hottest; and I'll make it. I've *got to!*" He crept back into the shades of the canyon, and lay there until after sundown; and then set forth upon his desperate adventure.

Five days later he staggered into Reese's camp, a skeleton, delirous and babbling of Moqui Jim, Nellie, and the penitentiary; and a miner took him into his cabin and put him into his own bunk; and several days passed before he recovered consciousness. Then one afternoon he opened his eyes and looked into the bearded face above him with a gaze of intelligence.

"Reese's?" he said. The miner nodded.

"How long? What date is this?"

"The fourth of April."

"Good God! Where is the belt I wore?"

"You didn't wear any, pard, when you come in here."

"Was there no gold on me?"

"Not a sou markee."

Chapter XV.

MORE METAPHYSICS.

On the fourth day of April, the company which had been playing "The Joy of Going On," returned to New York city; and Billy Stewart hurried down to see Esther Jayne. He found her tired but jubilant, and prophesying unbounded success for the play when it should open in New York; because of the lateness of the season, Aronson had decided to postpone the opening until fall. Esther rendered to Billy an account of her stewardship, and gave him Aronson's check for $2,500; they were in her lodgings, and he sat holding the check in his hands, and staring at it a little ruefully.

"I was to make ten thousand dollars by the tenth of April," he said, "and today is the fifth. I am only seven thousand, five hundred short, Esther."

"Ah, but Billy," said she, "You have made the money, and more. The work

you have done will bring you a great deal more than ten thousand dollars. And besides, Billy we have five thousand dollars now."

"Five thousand? How is that?"

"I have been getting a leading lady's pay this trip, you know; and I had some money laid up beside; so here is my check for $2,500."

She extended the check toward him, but he made no movement to take it from her fingers. He sat in silence for a moment, looking at her, with his face very much flushed.

"Esther," he said slowly, "did you suppose I would take your money?"

She brought her chair and sat down close beside him.

"Billy," said she, "when you bid me good-bye, you said that you were going to ask me to marry you."

"So I am, sweetheart; and that right soon."

"You know the motto of modern business," she said, "is—"

"What?"

"Do it now."

What followed is outside the scope of this chronicle; it is enough to say that Billy proved himself to be far from slothful in business. An hour later she said, referring to the check which she still held in her hand:

"Now, Billy, can you give me any good reason for refusing this?"

He considered for a moment.

"No," he said and took it.

"Now," she went on, "please listen to me a moment. We have five thousand dollars, and we could raise the other five thousand we need in either of several ways. You could borrow it from Aronson, giving him security on the royalties which will come to you next fall; or he would advance it to me, on a contract for another year. And again—what manner of man is this Mr. Packett, Billy?"

"An honest, inflexible, merciless money grabber."

"If you were to go to him with five thousand dollars, and give him proof that the other five thousand will be paid within another year, do you think he would prosecute your sister?"

"He loves money more than anything," said Billy. "And if he sends Nellie to prison, all his hope of getting another five thousand will be gone. I have been thinking of that; and if I know Packett he will never lose five thousand dollars for the mere satisfaction—if it is a satisfaction—of sending a girl to jail. There is something mysterious about this whole business; something in his action that I do not understand. I do not believe that he had the slightest idea that we could raise the money. But I cannot conceive of him as rejecting what would practically be an offer of five thousand dollars."

"I mentioned it," said Esther, "because I knew that it was in your mind. But we are not going to do it, Billy, dear; we are not going to ask Mr. Packett's mercy, nor are we going to mortgage our future to Aronson, or to anyone else."

"Then what the dickens *are* we going to do?"

"Billy, I want you to take me home with you, for a few days; I want to meet your mother and sister, and fall in love with them. And I want you to go quietly on with your affairs until next Wednesday, the 10th; and if five thousand dollars should be all the money we have on that day, I want you to take it an hour before the bank closes, and go there with the full assurance that the whole amount will be paid."

"Where will it come from, Esther?"

"I haven't the least idea, but it will come."

"And I am not to take any steps to provide against a possible failure? I am to risk Nellie's fate wholly on faith?"

"Did you not tell me once that you believed in faith?"

"Yes, but how do you know but that one of these other ways we have mentioned has been appointed by the Supreme Intelligence to be the one we shall use?"

"Because they are all wrong, Billy. It is wrong to borrow money and mortgage your future; it is never necessary to those who are in unison, by faith, with the Great Abundance. And it is wrong for you to ask for mercy. In the providence of God, the time for payment has been set for next Wednesday; and if we have faith, and doubt not, it will be paid to the uttermost farthing.

The confident ring of her voice thrilled him strangely; he kissed her with tears in his eyes.

"Oh, woman, great is thy faith!" said he. "But, Esther, suppose it is the will of the Supreme that Nellie should go to prison? The best, the holiest, and the most innocent men and women have met sorrow and suffered martyrdom; why not again?"

"It is not His will that any should suffer," she answered, "God never sends sickness, poverty, or suffering, Billy; these things are caused by our imperfect knowledge of the truth, and our lack of faith. It is not necessary for those who seek the good to be poor, or to suffer imprisonment or martyrdom. If they have done so in the past, it was because of a misconception; because they did not understand Him whose work they sought to do. Billy, ought not the best people in the world be the wealthiest, healthest and happiest people in the world?"

"Sure; but they aren't."

"No; they are not. And yet God gives His bounties of health and wealth without stint to all. Do you not see, Billy, that men limit what they have, and what they are by by their limited thought, by their littleness of faith?"

"I fully catch your idea, Esther, and I see the force of your reasoning. And I can give my intellectual assent to it, even if I haven't a living faith like yours. Come home with me, and stay until after Wednesday with my mother and sister; and if your faith, joined with my mother's doesn't bring victory, I'll say there's nothing in the whole thing." So the evening train took them both to Linton.

Chapter XVI.

Mr. Langham.

In the same afternoon in which Billy and Esther had the conversation recorded in the previous chapter, Mrs. Stewart received a caller in Linton. Mr. Langham, Nellie's employer, was, as we have said, forty years old; a widower and wealthy; and a very much respected man. He called at the cottage while Nellie was at the store, and expressing his pleasure at finding her mother alone, proceeded at once to state the object of his visit.

"I love your daughter, Mrs. Stewart," said he. "I know that I am much older than she, as years go, but not in heart; and I do not think that I am altogether an unfit mate for her. I do not need to speak to you of my means, or of my character and standing as a man; those things you know all about. But I am going to ask Nelile to marry me, and I feel that it is right to lay the matter before you first; and there is a question I wish to ask."

"What is your question, Mr. Langham?" she inquired.

"For some months I have tried, in

one way or another to convey to Nellie some hint of my feelings toward her; and she manages to repulse me; gently, but decidedly. Now, I wish to ask you if she is engaged to marry anyone else?''

''I am afraid, Mr. Langham, that she loves—''

''My dear Mrs. Stewart, you misunderstand me. I do not seek to learn whether she loves another man, but whether she is engaged to marry him. In the latter case I should consider the matter decided, and feel that it would be wrong for me to interfere; but in the former, I should not be out of the running until she had made her final decision.''

''She was engaged,'' said Mrs. Stewart slowly, ''to marry Mr. Gaylor.''

''I suspected as much; but he left town suddenly, and it does not appear that anyone knows where he went, or why. Now, if she is keeping up a correspondence with him, and intends to marry him, the matter is settled so far as I am concerned; that is exactly what I wish to ascertain.''

''I do not think,'' said Mrs. Stewart, ''that she hopes to marry him; she has never received a letter from him, and does not know where he is. But she loves him, Mr. Langham.''

''That,'' said he, ''is not an insurmountable barrier, Mrs. Stewart. I loved my wife; and I love Nellie; it may be that she can be made to love me. Love is not sent to us by a power outside ourselves; it must be won. I am going to try to win your daughter's love; and I hope, at least, to have your best wishes for my success.''

Mrs. Stewart was silent for a moment, as the thought came to her with overwhelming force that by accepting this man's proposal Nellie might find peace and safety. She felt that she had only to tell him the situation to insure his prompt and effective action; that he would pay Packett in full and destroy the confession, and that he would gladly take the girl to his heart and home, forgiving her error for the sake of her love. The widow knew enough of Langham's splendid character to feel certain that he would love and cherish Nellie with added tenderness because of what she had done; and she felt, also, that her influence over her daughter was sufficient to cause her to accept the merchant, even though something of a struggle might be required. She thought of public disgrace and the penitentiary as possible alternatives, and for an instant she was tempted; but only for an instant.

''You certainy have my best wishes in every way, Mr. Langham,'' she answered him, ''but I can offer you no hope. Nellie loves Gaylor; and while it does not appear likely that she will see him again, it would be wrong for her to marry you. Indeed, she could not marry you; for real marriage is a thing of the soul, and not of the body; and, however, two people may be united in body, if they are divided in mind, they are not really married.''

(To be Continued.)

Life or Death?

By Ethelind Lord.

''What would you choose, my children,''
God asked his myriad dead,
''If I should grant you any wish?''
''Life!—give us life,'' they said.

But to those on earth who struggle,
No joy doth life afford,
And night and day the prayer ascends—
''Death!—give us Death, dear Lord.''

Aristocracy In Music.

HEALING POWER OF MUSIC—AN INTERESTING ILLUSTRATION—POPULAR VS. CLASSICAL MUSIC—THE MUSIC OF THE ORIENTAL—THE OLD SONGS—NATIONAL AIRS ARE EVER NEW—THE ALL-GOOD PRINCIPLE IN MUSIC—WHEN DOES AN OPERA SINGER APPEAL MOST TO HER AUDIENCE?

By ALICE B. STOCKHAM, M. D.

A young music teacher, who had recently passed through a great affliction in the loss of a devoted mother, called upon an invalid lady who was very fond of music and had faith in it as a healing power. The young man explained that over three years of constant attention to his mother had prevented practice, which, of course, told upon his power of execution. However, he did what he could. He played "Nearer My God to Thee," with variations, some selections from Il Trovatore, then a piece of his own composition on Music. This had some minor strains in it that were soft and sweet. The invalid did not appreciate its softness or sweetness, but nevertheless it seemed to have occult healing power; for she arose and went to the piano playing some favorite selections from Chopin and Beethoven. At the close she remarked, "*That* is the only kind of music that appeals to me."

I had enjoyed the softness and sweetness of the young man's playing, especially the willingness evinced when so long out of practice, while the lady had been bored.

After he left, she remarked, "Mr. T— may have a kind heart and may have been good to his mother, but he does not know the beginnings of music."

This same lady constantly decries popular music and becomes exasperated when her own daughters hum and sing the airs of "the season."

Most of my life it has been my privilege to live with musicians. I have heard the laudation of classical music. I have seen girls trained for the opera, so they would sing and eat, sing and die and sing in their sleep—the unnaturalness of the performance was only equalled by the unnaturalness of their voices in the execution.

I have heard Scanlon sing Peek-a-boo to audiences that were moved to the sixth encore fervor; Mrs. Carrie Bond sings a whole program of lullaby songs and the audience shows no sign of weariness, while Louise Dresser's "Back to Babyland" proves that the infant is still tyrant of our hearts and that the emotions may rule in a class that is not classical.

Sometime ago, I came to know that work which gives delight to some is despised drudgery to others; that a religion that is sacred and uplifting to one may be an abhorent sacrilege to another. Many men of many minds is an old truism.

In music an oriental finds delight in the broken toneless notes of a tom tom, or in the low monotonous recitative in minor keys of the Nautch girl; to him a Wagner or Verdi opera would seem to be the meaningless screeching and moaning of a madman. The old folks are awakened to youthful memories by the singing of old time melodies. "The Old Oaken Bucket," "The Old Arm Chair," and "Oft in the Stilly Night," are listened to like a sweet dream.

Watt's hymns as well as Gospel hymns are ever new and vigorous in arousing religious emotions. The heart is touched by the sweet singers of Eden and thus brought into a realization of the One Life and Infinite Law.

National airs are ever new. "Bonny Doon," "Coming Thro' the Rye" and "Auld Lang Syne" are immortal, while to the Irish the shamrock is no more dear than "Kathleen Mavourneen" and "The Wearing of the Green." An Englishman's heart is set on fire by "God Save the King" or "Rule Britannia." An American audience will go wild over "Hail Columbia," "The Star Spangled Banner" and "Yankee Doodle." None of these are found in classical music, and yet to thousands they are classical. Should they be despised and forgotten? Where shall the lines be drawn? I can remember whenever Wagnerian music was spoken of, there were plenty of trained musicians to cry "pooh, pooh," "bosh," "no tone, no harmony, no color, no melody, just a jumble of broken notes." Today "Parsifal" and "Lohengrin" are the leading classics.

What makes music classic? What must a composer do in tone, rhythm, melody and harmony to have his composition classed classic? Must it possess intricacies difficult to master and equally difficult to be comprehended by the listener? Must there be changes from key to key and from tempo to tempo? Must one be carried from the sense of dream and sweet enchantment to a warcry and the terrible clang, clang of fierce contest in battle, and then have the soul pass into the sluggishness of defeat or the exultation of victory?

In mathematics do we find classics? Does the master of calculus and logarithms despise fractions or the rule of three as *common* or *popular?* Mathematics demonstrates the *All Good principle,* and whether applied to every day house expenses, the surveyor's art, or the astronomer's science, the principle never "misses the mark."

May there not be a similar *all good* principle in music of which we can say absolutely there is no evil. May not "Auld Lang Syne," a mother's melody, a vaudeville song be just as true to the law of music as "Lohengrin" or Mendelssohn's "Songs Without Words?" In higher mathematics one must have long training to apply the law of numbers, but does he ever despise or disparage the girl that is no more than a "cash register?" Need one possessing a musical ear and a trained tone sense, who appreciates and revels in what to him is rarer, finer, more intricate, and shall I say more civilized, depreciate or anathematize one that enjoys and revels in the simpler or more barbarous? For in the law is it not all music and *all good?*

When does an opera singer appeal most to an audience. Is it not in the *encore* when as a trained musician she responds to the desire of the people and sings "Away Down Upon the

Suanee River," or "The Last Rose of Summer?" Is it the sentiment in the words that appeals to the heart or is it familiarity with the sweet melody? Has it no real music? No real art? Or is the sugar plum given to the dull as compensation for strenuous effort to comprehend the classic art? If he never rises to comprehension, must he be deprived of music that pleases and satisfies? All rise and sing the Doxology!

The Meal and The Man.

FEASTING AND REJOICING—ADJUSTMENT BETWEEN THE MEAL AND THE MAN NECESSARY—MAN HAS DEVELOPED; HIS MEAL HAS NOT KEPT PACE—THE CORRECT THEORY OF BALANCE—THE FOOD QUESTION LIES AT THE ROOT OF ALL PROBLEMS.

By MARIELLA JOHN LADD.

On the adequacy of these two products of civilization and on the proper adjustment betwen them, depends the surface happiness of human life. There are depths in the human nature at which the sale of a birthright for a mess of pottage becomes impossible, and there have been and are philosophers and sages who have taught abstinence from food as the highest virtue; but such teaching is usually rendered necessary by excessive indulgence among neighbors. Brutal excess needs to be balanced by rigorous abstinence; but the path of the normal human being to progress lies somewhere between these two extremes.

There are very few who dispute the supremacy of the meal as a factor of human happiness. The cannibal, gloating over the grewsome reward of victorious fighting and the well-groomed capitalist, celebrating by an elaborate banquet some fresh departure along the road to wealth are alike unconscious witnesses of it. The feast has always been an expression of rejoicing and will alawys be so although materials of the feast will change as time goes on and carries man into higher spiritual reaches. The meal will also always be an expression of hospitality—the highest kind of friendship. From the entertainment of the angels by Abram, which is the first recorded story of a cooked meal, to the shared ice cream of a pair of modern lovers starting along the old, old road, the simple fact of a shared meal has a certain sacramental quality.

Much of the tragedy of modern life results from a lack of adjustment between the meal and the man. Man has developed in the course of time from a vigorous savage, who hunted his food in order to awaken his psychic juices, to a highly complex being of cosmic sympathies, who, instead of hunting his food, sits at home and speaks into a dictaphone thoughts about the ethics of food and the doubtful morality of hunting. The meal of such a man must be developed in something like proportion to his own development. Yet in numberless cases, one finds that the meal has remained almost stationary, while the man has grown upward. Is it surprising that every day one hears of promising careers cut off

by appendicitis or some kindred disease contracted by the body in a futile attempt to bear unnatural burdens?

The part of the theory of balance which deals with adjustment between the meal and the man, is strangely ignored by many modern scientists. Even Dr. Atkinson, who has done such splendid work in food analysis, defines a balanced meal as one containing the right proportions of proteid, fat and carbohydrates. This definition would be sufficient if man were pure animal; as it is, it leaves much to be added. Every housewife knows the futility of trying to feed a man as though he were an ox.

The correct theory of balance, which takes into account individual tastes and idiosyncrasies and recognizes the part these have to play in assimilation, has been highly developed by two English reformers, Albert Broadbent and Eustace Miles out of their own experiences. Both were victims of wrong feeding and were obliged to work out a reformed diet for themselves or lie down and die. Both have worked along special lines adapted to their surroundings and between them they are gradually revolutionizing the food habits of England and in a lesser degree of America.

A month or two ago, Monsieur Escoffier, a famous London Chef, who runs a large factory to supply his special sauces and Hermann Senn, also a celebrated chef and an author, lunched at the Eustace Miles restaurant. Lunch was served to them in the form they were accustomed to, but no flesh food had a place in the menu. Both expressed delight and surprise at the possibilities of fleshless foods and both are bent on studying the methods by which such a meal was made a fact.

Knowing Mr. Broadbent and Mr. Miles personally, I can testify to the healthfulness of their regime. Their patients before and after treatment show clearly its curative properties. The regime is not necessary to those who are psychic enough to choose their own foods by instinct. To such happy souls there is no food problem. This problem exists for men and women too far along the road of development to be satisfied with the mere physical sense of repletion, yet not far enough to know without experimental study how to make food the minister of their higher as well as their lower life.

To the great mass of mankind, it must be conceded that the food question lies at the root of all problems. They cannot, as their forbears did, lay the discomfort and inertia of a clogged body to a manifestation of the wrath of Jehovah; they are too much awakened to do that now; they can only brood over it and allow themselves to be influenced by the wretched pessimism it engenders. I never yet knew a pessimist who was not made by wrong feeding and never expect to know one, for I believe all pessimism to be of purely animal origin, a clogging of machinery that unclogged would be able to rise to the loftiest heights. The woman, then, who gives her mind to the food problem is doing the highest and best missionary work. She is a fascinating combination of priest, doctor and artist. Who would not be a cook?

The foundation of cookery is a good manual of food values; for until the cook knows the value of foods in themselves, she cannot estimate their value in the human body. But the good cook will not stop there. She will not only want to know all about the value of food and how to preserve and increase that value by cooking, she will also carefully study the tastes and idiosyncrasies of her

household. Given a good knowledge of both these branches of her work, a housewife is well equipped to grapple with any food problem.

Like all arts, cookery becomes better the more one practices it intelligently. Like all sciences, cookery must progress by free experiment.

The recipes to follow are to be used experimentally and studied carefully; for they are the result of many experiments and careful calculation. My plan is to have a blank page opposite each page of recipes in my book. On this blank page I make notes and from these notes I sometimes learn how to adapt my recipe more effectively to its purpose. I heartily commend this plan.

Every cook should cultivate the psychic sense of food values; this is a matter of vibration and depends on her stage of development. She can cultivate it best by studying how to keep her own body in a state of perfect food balance. Eat what you are going to use. It is not often the quality of a food that hinders one as the fact that too much of it is taken and it cannot all be converted into energy. Because I have such great respect for woman as a psychic being, I have framed these recipes upon the time-honored model meal.

My Hut.

By Philetus Smith.

I will build me a hut by the River of Time,
And will sing as the days drift by,
Of the goodness of God, of his love, and the clime,—
Of that realm where no shadows lie.
For my spirit in bloom, Death will build me no tomb,
Nor cease shall the seraphim strain,
As I feast at the banquet of glories that loom
And build Immortality's fane.

I will build me my hut of the love of the Lord,
And of all things my Lord hath made,—
Of unspeakable joy, and transporting accord
With rapture, that never shall fade.
Revelations sublime, by the River of Time,
My hungering heart shall indue;—
My soul all aquiver with love, on the river,
Its voyage of praise shall pursue.

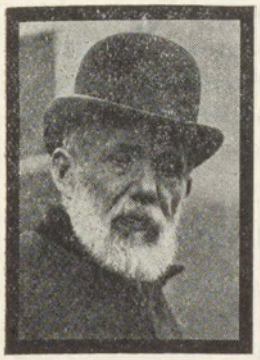
In my hut by the tide, all exalted desire,
Fruition beatic shall bear;
And my spirit, re-born, its celestial attire
Of beauty eternal shall wear.
Build ye hut by the tide, that shall stand and abide,
Though kingdoms and kings pass away;
Then thy palace of earth in its splendor and pride,
Shall vanish forever and aye.

We may all build us huts by the River of Time,
And if we but build them aright,
Then we ever may list to the Matin's sweet chime,
And never the Vespers of night.
If ye build ye no hut, ye may ever be shut
From the bliss of the Boundless sea;
If ye welcome not God to your feast at the hut,
His glory ye never may see.

Men and Women Who Are Helping the World Along

JOHN D. ARBUCKLE

By L. B. Jerome.



Because John D. Arbuckle, one of New York's industrial giants, was once ordered a sea-trip after a siege of typhoid, and because it did him a lot of good, he immediately began to think of the few million persons who needed a sea trip more than he did, but who couldn't get it. He thought of them to some purpose, for it was not long afterward that he bought two disused river boats, had them fitted up as a sort of floating hotel, moored them permanently at a river pier, and sent out circulars inviting any young man or woman who liked sea air and a good, healthy, happy time, to make the boats their home.

There was but one proviso. It read: "The poorer you are the more cheerfully you will be received, provided you are respectable."

That meant that your salary had to be small enough to gain you admittance. This was a cheerful reversal of usual conditions, and the one hundred rooms on the boat have been taxed since John Arbuckle's first circular floated out into the world. The two boats—the Gitana for men, and the Stamler for women, have each a large, well-ventilated dining room, a parlor stocked with reading matter, and a piano in the corner, a thoroughly equipped laundry with all supplies furnished free, which the boarders may use to suit themselves, while in summer, the boats are ventilated by a huge fan drawing 50,000 cubic feet of air a minute, which changes the atmosphere every sixty seconds. Social intercourse is encouraged, and the broad hurricane deck of the Stamler is often the scene of a picturesque wedding ceremony. Everybody works, and works cheerfully. Anybody is admitted. It doesn't matter what one's religion or nationality may be. All that is needed, is that you must be poor and respectable. Judging from the way the boats are filled, neither of the two requisitions seems very hard to meet.

Right in line with Mr. Arbuckle's sea philanthropy, is that of his farm. Perhaps it would be better to say farms, since he owns seven contiguous farms in New Platz, containing more than eight hundred acres, and he calls this tract of land the "Mary and John Arbuckle farm." Speaking of this name, Mr. Arbuckle invariably adds: "My wife has better judgment and a bigger heart than I have, so her name comes first."

Just as he evolved the idea of the pier hotel, so this modern "Greatheart" evolved the idea of a country place where old men and women can feed the ten thousand chickens he hopes soon to have

running over the broad acres, and gather the eggs in the hundreds of hidden nests. In winter, he thinks the old women can knit stockings and the old men make fishing nets. And these products will not be wasted. Trust John Arbuckle for that. He has too keen a sense of the value of human labor in any form to let the tiniest portion of it be lost. He puts his theory modestly:

"The keynote of Colony Farm is work; for everyone is better mentally and physically, who earns his own living and is made to feel he is some use in the world. Even the little human chicks who come out regularly every two weeks during the summer for an outing, have their duties, and to see them with sparkling eyes and rosy cheeks dashing about the farms, one might think it a baby plantation rather than a prosaic effort to help human beings uplift themselves."

That is the keynote of Mr. Arbuckle's altruistic labors. To help others to help themselves. He doesn't believe in giving to beggars any more than he believes that the misery of the world can be healed by the distribution of millions. But he does believe in giving every man who isn't too far sunk in the human slough, a chance to "make good." The letters he has received from men and women in all classes of life are vivid testimony to the bigness of his heart and the helpfulness of his aims. These letters come from all over the world.

John Arbuckle is an undaunted leader in industrial struggles, he can number millions in his own right, and he has business interests that stretch from ocean to ocean; but his largest asset lies in the ruggedness, simplicity and honesty of his nature. Like all kindly men he has a large sense of humor. A summer visitor at a large hotel, once asked:

"Why, Mr. Arbuckle, how can you stand those people on your boats?"

"Madam," mildly answered Mr. Arbuckle. "Those people are the best people in the world. There isn't one snob in the whole lot of them."

John Arbuckle has two great interests in life beside his floating hotels and his country farms. These are the immense Arbuckle works for coffee roasting and sugar refining. His exploits in the field of ocean wrecking are well known. He has raised the Yankee and Nero, and he wants to raise the Maine. A financial giant on one side, and a sensible humanitarian on the other, John Arbuckle represents, in his character, the ideal coming age.

PROF. IRVING FISHER OF YALE

By L. B. Jerome.



That in one hundred years people will war against disease and not against each other, is the decree of Professor Irving Fisher, head of the Political Economy Department of Yale University and president of the committee of one hundred of the American Association for the Advancement of Science on National Health, who might almost be called the conserver of the national health resources, so assidously does he combat any needless expenditure of the vital forces. Working on the theory that fully one-third of the race dies each year from preventable disease, he labors to bring about such economic conditions as will lengthen the span of life, and bring people to its close in the bloom

of a lusty old age. The manner in which this Yale professor shook off the dread hand of disease when it clutched him at his desk, is indicative of the large acumen of the man.

When Professor Fisher was told that he must resign all scholastic duties to spend the next three years in recuperating his lost health, he thought that those three years would prove the most sterile portion of his busy life. "Wasted years," he called them bitterly, when he learned that they permitted no latitude for study or work. But he gave up his books and classes and journeyed westward to the wild free heart of Nature—to the mountains and canyons of the Colorado region and the valleys and plains of California. And there he spent his three years.

When he returned he brought with him a Colorado constitution, a California disposition and a definite opinion regarding the economic value of body and mind. Having acquired the knowledge of an effective balance of the two, he proceeded to induct it into the minds of as many of his ninety million fellow beings as he was able to reach. The immense equation interested him—inspired him—and on it he brought to bear all the forces of his regenerated body and the powers of his receptive mind.

The effect of this on his teaching was marked, while not a student has left his teaching with an inadequate conception of the value of a penny, a man or an institution, Professor Fisher's work is largely along the line of a personal endeavor to appreciate conditions, study causes and prophecy results. His aim is a general specific reform leading to the betterment and conservation of the public health, and pointing out the tremendous economic possibilities such a reform might involve. He is a militant instructor with a large practical experience allied to profound theories, and he is known as intimately by the laborers in their cities as by the students in their classes.

Professor Fisher is forty-three years old. He was born in New York state, was graduated from Yale in 1888 and took his Ph.D. degree in 1891. He is not endowed with great physical strength, but his step is light and elastic, his hand clasp firm, and his whole appearance one of great virility and power. There is a ready light of seriousness or of laughter in his keen eyes which gives an instantaneous impression of warmth and sympathy. A practical theorist and a demonstrating analyst in one, he has been called, and the double title shows its fitness the longer one looks and listens. A year's study in Berlin and Paris was followed by the work of a tutor in mathematics in Yale, of which study he was later assistant professor. A few years afterward he was assistant professor of political economy. Then came the three "wasted years," after which he accepted the chair of Professor of Political Economy in Yale, which he still holds.

He that is able to say to himself, "Do this"—and does it, is not on the road to success, but right there, sitting down, taking it comfortably, while the other fellows catch up.—*B. R. Brooker.*



A Symposium of Practical New Thought.

FIFTY YEARS OF FAILURE; 10 YEARS OF SUCCESS; AND WHY.

By J. A. Rose.

The failure may be accounted for in one word, *Fear.* The first fear was the fear of death and that cruel orthodox *Hell.* As manhood approached with its responsibilities the first fear developed into fear of failure and sickness. And naturally both came. Whatever I undertook was branded by my subconscious self a failure before the time was half ripe for success, and then failure was as sure as life itself.

Herbert Spencer says our thoughts are as children born unto us which we may not carelessly let die. So I will give some thoughts which came to me to forever banish the fear of death: One sleeps an hour and awakes; that hour was lost to consciousness and all was well. Sleep all night and the time is not missed. If one sleeps a few hours longer it is just the same to the sleeper.

Now suppose one could sleep 1,000 years and awake? The time lost would mean no more to the one who slept than the few hours. And again, if it is God's plan for us to sleep for eternity, then it is no more to us than a sleep of one hour.

Then to these thoughts add a word often used by Spencer—Unthinkable. That one word means so much. We cannot solve the mystery of life, so be content with the thought that it is wisely made to us unthinkable.

This is the beginning of the 10 years of success, which will continue to the end.

I have learned to do that which is made clear to me and not look back nor farther ahead than I can see clearly, but work and trust the Great Unknown. As fast as one thing is well done then the next step is made clear.

It seems so easy now to be successful, but it has taken long years of sorrow and poverty to open the way. If I had only known the way earlier I might have done much more than I have to brighten the lines of others.

Now the path is open and plain. Of course this life must end with all its blessings, but that is not a calamity. We expect it. We know it will come. It is unthinkable but right.

Nautilus, with Elizabeth and William at the helm, has brought much light and comfort to me and I expect years more of it.

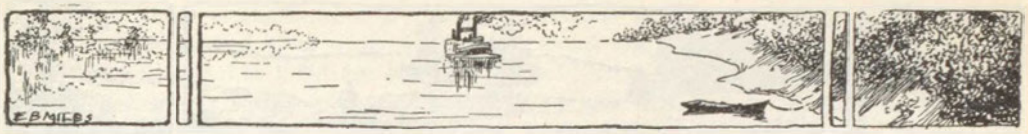
JUST HOW WE DEMONSTRATED SUCCESS.

By E. P.

Our wedding day was a day in June, seven years ago. At that time my husband had to his credit many years of successful experience in business life, which had been followed by an equal number of years full of reversals, brought about mainly by mental friction with his parents, whom, although meaning the best, like a great many other parents, seemed to think that the debt to them for birth was the child's legacy for life, and that he was their property, body and soul, to do with as they pleased. So, when I came into his life things were not very prosperous either mentally or materially, nor did they get any better for a good long time, owing to my ignorance of the advantage of systematizing work, and also to my great lack of concentration.

We were in debt for about five hundred dollars right in the beginning, and instead of it being our chief aim and object in life to raise that debt, we simply drifted and allowed ourselves to be washed up and down in the sea of life by the waves of circumstances, with the only possible result which could come from such a course—we bumped into the boulder of increased debt.

About two years and a half after our marriage, and by this time there was the extra expense of a baby, my husband's parents deeded the house in which we were living to



us. Needless to say it took us but a very short time to decorate it with a mortgage.

Just then something happened, for which I am thankful now, as it was the means of bringing me to my senses.

One day my husband had to go out of town on business, and I, knowing the time that his train was due in the afternoon, put the baby in his carriage and went down to meet him. The very first words I heard on entering the depot were, "three o'clock train is off the bridge." It was a fearful shock, as may be imagined, and the awful weeks that followed were pretty hard to endure, especially as we were expecting another little gift from the stork in about three months. My husband was more fortunate than some of the wreck victims, but was quite seriously injured.

During those weeks I did some pretty tall thinking. I seemed to realize all at once where we stood and made up my mind that the mountain of debt had to be brought to the ground, even if it could only be accomplished by digging out a few shovels at a time—not being naturally systematic or orderly, and living most of the time in the clouds of the past or in dreams of the future, it was a fearful struggle to come to the present and stay there. However, as I realized what I would have had to do had my husband been taken altogether, I determined to make a start, and commenced by trying to lessen the table expenses. I asked my husband to bring a certain amount each week with which I would pay cash for goods at time of purchase, and out of which I determined there would be a savings account, if only a little each week. We always had kept track of all our expenses, and before this each year was just a little worse than the last. Well, at the end of our first year's trial we had saved on table expenses alone two hundred and fifty dollars. That was better than being two hundred and fifty behind, but it wasn't such a very great deal ahead, when you had the enormous debt of three thousand dollars to look at morning and night. So we decided that the account called "sundries" had to be attended to, and we went at it like this: Instead of going in for a weekly allowance we took each day to task and we did it in the morning and never mind if there were ten convenient merchants all owing us money which we were in the habit of "taking out," we made our resolution to pay cash at time of purchase for everything each day. Why, even in a week it was perfectly wonderful the things we found that we could do without, and we were quite as happy as if we had gotten them. By the end of that year we saved from our table expenses and sundries combined over six hundred dollars, and although we thought we were growing very economical still it was far from seeing that three thousand paid. So we once again took council to find who or what was to blame. We felt particularly ashamed because of knowing of one family consisting of a man, his wife and seven children, who lived well within their income, which was decidedly smaller than ours had ever been.

This time we thought we had found a brand new fault which we both possessed, but my husband really more than I. It was not lack of concentration, for that art he was well up in, but it was the matters on which he did concentrate. His own business is life assurance and we found on looking back that he had allowed himself to be sidetracked terribly, having taken a much livelier interest and worked much harder for things tending to municipal reform, all real good things in their own place, but absolutely no good when it came to supporting a wife and family and paying off a large indebtedness.

In trying to remedy that defect we once again took it in hand one day at a time. First of all we put up a stake to be reached by the end of the year, as to how much business must come in. Then each day planned our work, and, no matter what else happened during the day every outside thing was attended to *after* we had accomplished what we set ourselves to do.

This arrangement did more for us than all else combined.

Every day did not bring forth an application for life insurance, but each day, or rather each night when we took stock of the day's work, there was the greatest satisfaction and real happiness in knowing that instead of circumstances ruling us, we were controlling them and keeping on the main track.



And, best of all, we have now reaped the benefit of our years of steady, persistent effort toward the object of our aim, and have paid off our three thousand dollars, besides having an even hundred dollars in the bank.

It is not in the thought that we are ahead financially that we enjoy the feeling of success, but in that we have succeeded in gaining control of our thoughts, which necessarily includes our actions, and by so doing we have been able to impart happiness to others as well as ourselves, by living on the square.

JUST HOW I DEMONSTRATED SUCCESS.

By Barbara Speers.

Just ten years ago last September my husband and I left northern Michigan for a city in the far West. We had been married only two years, but the winters of that state had impaired both our healths, giving my husband catarrhal poisoning, and myself a bad cough.

Physicians told my husband that he must change, entirely, the nature of his business, which was sedentary, for that of an outdoor life. This worried him considerably, although we had a small independent income upon which we could live by practicing strict economy.

Soon after arriving at our new location, I stopped at a bookstore to get a newspaper, when I was attracted by a tiny magazine, entitled *New Thought.* The price was five cents and I bought it. This was the start of my study of this new phase of Mental Science. In it I felt sure that I saw a solution of our difficulties—at least I meant to try it. We both were, and are, strict church members, and I can never remember of putting a limit on God's Power working in us, through us and all around us, and I believed that this little periodical would help me in making practical use of this power.

I commenced reading everything on New Thought that I could get hold of, and began to practice it systematically.

Twice each day, between the hours of nine and ten o'clock in the morning, and between nine and ten at night (because these times happened to be the most convenient) I lay down on a couch in my room, and, with deep but calm intensity, concentrated my mind on health and success, and affirmed them with these words: "JACK IS HEALTH AND SUCCESS." I generally pictured the words as printed in large and glowing letters. I also pictured Jack dressed in his best and most becoming suit of clothes and I said, over and over again to this mental image, "JACK, YOU ARE HEALTH AND SUCCESS." If a doubt arose (oftentimes one did) I turned upon it as though it were a person, and facing it, would exclaim: *"There is not one word of truth in what you say and you know it."* Then I would, mentally, turn my back upon it and go calmly on with my affirmations.

I didn't reach out after any one thing in particular; just fervently desired that *"the very best for us"* would come to us.

I felt sure that I was on the right track, yet my astonishment was great, a few days after I began my practice, when Jack came in and announced that he had secured outdoor employment. The wages were small (only forty dollars a month) and living was high, but chances for advancement, if Jack became capable, were great, and he accepted what has since proved to be the open door to a new and better career.

We were boarding and had no family, and I now became possessed with the idea that I wanted to do something myself. Accordingly, I changed my affirmations, stood myself up by Jack and told this new mental creation that HEALTH, HAPPINESS and SUCCESS were here for both of us, not forgetting to put in an extra word for Jack's success before I closed my concentration exercises.

Not long after this I happened (?) to glance down the "want ads." of the morning paper, and my eye caught this item:

"Wanted:—A lady, who can write rapidly and well, to do some copying. Answer at once in own handwriting."

"Writing rapidly" was about the only thing I could do "well," and without hesitation I answered the advertisement.

In due time I received a reply, requesting me to present myself in person to one of the

largest mercantile establishments in the city. I did so and was asked what wages I wanted. I told the manager that I did not know, as I had never done any work of the kind before, but did not want more than I could earn, and would leave the estimation of that to him.

I commenced work on nine dollars a week, and rose to seventy-five dollars a month before end of the first year. We were then able to furnish a cozy five-room flat, and I left the firm's employ to make ready a welcome for our first baby. The firm most kindly expressed regret at losing my services and the families of the heads of this establishment are among my warmest and most intimate friends today.

It was nearly eight years after this that I became possessor of "Just How to Wake the Solar Plexus," and added those valuable breathing exercises to my affirmations according to instructions, and found them to be of the greatest benefit.

I nearly always begin the silence period by reading some article on New Thought, or rereading one that seems especially fitted to my needs at the time. This quiets me and seems to put my mind in better condition for the exercises. In later years, I have directed my success exercises toward my husband who has risen from the forty dollars a month to a business of his own which yields him about fifteen thousand dollars a year.

When I entered upon the office work, I changed my morning period from nine o'clock to seven, and I still keep my silence time religiously. To me the help I have received from what people call New Thought, has been most wonderful, not only in demonstrations of success, but as a help in building character, and anchoring my faith on a Hope that is sure and steadfast.

JUST HOW I DEMONSTRATED HEALTH FOR MYSELF AND OTHERS.

By Robert Bryan Harrison.

Eight years ago I was sorely afflicted with a nervous trouble which the physicians called "spasmodic stricture of the esophagus." The name was enough to make anyone sick, whether the disease was real or imaginary.

I was sick all right, as I could not eat any solid food for two years, my diet consisting of soups, gelatine, soft poached eggs and other nutritious liquid foods. Whenever I attempted to swallow I would choke, and had to sit up in a chair in order to sleep at night. I was so nervous that I would jump at the slightest sound, and not only became a burden to myself, but a nuisance to those around me.

I was examined by three throat specialists, who were of the opinion that it would be necessary to perform an operation; in other words, to cut my throat. before I could get relief. That might have relieved the trouble, but a good old friend and family physician advised me never to allow any man, whether he be a physician or a mere man to cut my throat, and I didn't.

I shall always remember with tenderest love and esteem Dr. W. C. Jarnigan, of Atlanta, Ga., whose advice was this: "Study psychology. Get your mind off of yourself and you will get well."

That simple prescription of that golden-hearted gentleman not only enabled me to demonstrate health for myself, but to become an humble instrument in the hand of God to point hundreds of others to health and happiness.

To demonstrate health for myself I first took up the study of Hudson's Law of Psychic Phenomena. This gave me a knowledge of the working of the two minds of the conscious and the sub-conscious, or as some teach, one mind operating in two ways. In teaching I have found Hudson's theory very helpful, and as it gives us a starting point we can use his plans to a great advantage. I became deeply interested in the subject and as soon as I saw that I could hypnotize a patient by suggestion, I became enthusiastic. Now whenever you get enthusiastic about getting well you will surely succeed. I got my mind off myself by healing others, and in three months' time the spasmodic stricture had disappeared and has not returned during the lapse of eight years. I found I could swallow as good as ever and my nerves became steady and strong, my sleep sweet and refreshing, and health fully restored.

In demonstrating health for myself I never lost sight of the fact that I was a triune being; physical, mental and spiritual, and I developed strength on the threefold plan. I took good care of the body by using only pure and nutritious food. I used water internally, externally and eternally. I learned how to breathe deeply and to breathe through the nose. By systematic deep breathing I expanded my chest measure two inches after I was fifty years of age.

I had previously been in the habit of eating

three meals a day. I cut out one meal and adopted a plan of eating twice a day. A good, substantial breakfast and dinner at six o'clock in the evening. I left off flesh eating, as I consider it too heating and not a good diet for one desiring health and strength. It may be proper at some periods of growth and in some localities. In the United States we can get along without meat eating.

During the past eight years I have not taken a drug or stimulant of any description. Do not use tobacco, although I did use tobacco and stimulants both before I learned how unnecessary either one is to the health or happiness of an individual.

I took long walks daily and enjoyed the fresh air, the sunshine, the songs of birds and the laughter of little children. I took a new interest in life and found it much easier to carry on my daily work as a newspaper man. I took up the study of psychology as a hobby and it has proven my salvation. Every night during the past eight years I would study two hours, and the mind has developed with the body and the spirit has directed the training of both mind and body. Now, at the age of sixty, I feel stronger and healthier than I was at thirty, and my days of usefulness have just begun.

How I Demonstrated Health for Others was the result of a New Thought center which I organized in Atlanta, Ga., and known as The Atlanta Psychological Society. I served as president for six consecutive years. Every Sunday afternoon we held meetings at Carnegie Library, and discussed health at every meeting. We had free and full discussions on these Life Lessons, but never got away from the keynote which was, "Right Thinking and Right Living."

The attendance at these meetings varied from 50 to 150, and hundreds of men and women were restored to health by the lessons learned there, and through the Circulating Library connected with this Society.

As outgrowths from this Health School four auxiliary societies were established in Atlanta. Inspired by this society in Atlanta, similar societies were organized in Birmingham, Ala.; Springfield, Mo.; Jacksonville, Fla.; Washington, D. C., and I have just organized a flourishing society at Columbus, Ohio.

In conclusion I wish to add a word of encouragement to the sick or discouraged. Health is natural. God intended for all of his children to be healthy and happy. Get back to Nature! Study yourself and realize that the kingdom of Heaven is within you and that it is possible for you to know the truth and the truth will set you free from sin, sickness, poverty, fear, ignorance and the Devil.

JUST HOW I DEMONSTRATED HAPPINESS.

By Kathleen Pratt.

A few years ago I was the honored mistress of a pleasant home, with a devoted husband and dear children. Yet I was neither happy or contented. I was constantly reaching out for something just beyond. When, after weary effort, it was finally attained, I was no nearer the goal of happiness, for there was always something still further on. Lines of fretfulness and discontent began to appear, which added to my troubles, for I was an ardent admirer of the beautiful and had no mind to see reflected in my mirror a face marred by wrinkles.

Changes came into my life. Death took from me my husband, and my only son. Other misfortunes quickly followed. I was obliged to give up my lovely home and, amid uncongenial surroundings, earn my living by the work of my hands. Then, how bitterly I realized my past unrecognized happiness. Today, with apparently so much less in my life, I am a far happier woman than in the old days. Why? I wonder.

In the first place, as I was seeking for light, there dawned the realization that whatever of good or ill came to me I had a God-given *right* to happiness. Next came the thought, that as I had found there was no power in outward circumstances to produce happiness, there was no reason why untoward circumstances should cause unhappiness. In other words the New Thought idea that true happiness must invariably come from within. Having decided this point, I proceeded to demonstrate it.

I never had the reputation of being of an angelic disposition. On the contrary, I rather enjoyed a quarrel on occasion, and had no trouble in keeping up my end of an argument. But with my change of thought, these things became impossible. I constantly asked for and sought to obtain peace within.

My nightly prayer as I was closing my eyes in sleep was this: "Oh, God, who art peace everlasting pour Thy sweet peace into my soul, that everything discordant may utterly

vanish, and the things that make for peace may be sweet to me forever." My prayer was answered, for sweet peace came to abide with me.

Good-will to all must of necessity follow. I could allow no unkind thought in my heart, and let no unkind word pass my lips. I began to see good in everybody. It is all so beautiful —life takes on such a different color when one sees with the light of love. Instead of finding flaws and the sharp angles in the character of others, I began to discover their good points, and it is wonderful how many there are when we begin looking for them. It is still a wonder to me, and I often ask myself whether they have actually grown better, or is the change all in myself. The whole world seems beautiful. I am so happy myself I cannot help expressing it to others, and, like the little girl, "I love everybody, and everybody loves me." And we can never give or receive too much of love.

I have always had a strong will, and felt that I must be happy in my own way. Now I have learned how sweet it is to give up, to be led into the way of happiness. To trust and to wait.

Though there are many things in my life to cause me anxiety, I have learned the lesson of faith, and in spite of them all there is a constant well of happiness springing up in my heart, and with the poet, Browning, I can say,

"God's in his heaven
All's right with the world.'

HOW I DEMONSTRATED SUCCESS.

By Mary Brown Knott.

In 1906 I was running a dressmaking business in a small eastern town, and at the end of the month would have about $15.00 left after paying my help. Out of this I had to support myself and little girl, as well as pay rent and buy fuel. I did not specially like this work, but when I was left a widow with no means, it seemed to be the only occupation that offered where I could have my child with me.

I struggled along in this way for three years, sometimes so discouraged I did not know what to do. At last a neighbor loaned me the book, "In Tune With the Infinite," and that brought to me a different train of thought. I decided once for all I would quit sewing and go to office work; but how—there was the rub. I had to sew every hour to make a living and I thought if I quit I would starve my child. Finally I got to the point where I said, actually *said* it to myself, I might as well starve trying to do something else as to starve doing this, and just *then* I saw an advertisement for bookkeeping taught by correspondence. I scrimped and saved till I could have $5.00 all at once, and sent it to these people for their work. I studied every minute spare time I could. Would sew till six o'clock then study till 12. Soon I was through with the system, which proved to be a sort of review of what I had studied in school years before.

Now mark the change. About this time a man called at my rooms and asked me to do some typewriting for him, as his help had married and left him. He had been told I could do that kind of work. I have no idea who told him, for when I attended business college it was years before and in a distant state. I eagerly said I would be glad to try it if I had time, but I was so busy sewing I dared not take the time to practice. He immediately said he would bring his machine up to my rooms and I could work evenings and see what I could do. I was glad for the chance and began. I worked with such will and determination that before a month had passed he offered me a permanent place in his office with much more pay than I was making at sewing. I accepted, stayed with him for six months. During this time a friend loaned me a copy of *The Nautilus* which I immediately subscribed for, also sending for the "Lessons."

I was now on the road to success, but did not know it, for I studied those lessons and did as they said as if my life depended on it. And in a measure it did, for I was seeking for more LIFE.

At this juncture, the lady who was bookkeeper for a firm in the town went into business for herself, and her employer offered me the place at $5.00 more a month than I was getting, and I could have more time to study up my shorthand. Here I stayed for a year, or until the man died and the business passed into other hands. After being out of employment for a week a man sent for me to come to the court house to help him in work that required some knowledge of abstract work, which I had learned with the first man who employed me. This lasted till April of 1908. And you may recall the fact that it meant something to have a good place during the panic year of 1907. But I was getting better wages than I had ever received before that.

Now a relative sent for us to come west, and by the middle of May we were on our way to this city. Here I commenced as a clerk as no other opening seemed to come my way. After working in that capacity three months I was let out of the place with several other new helpers, with no warning and only $8 in money. But all the way home I kept saying *it is because an office wants me and needs me.* The Monday morning following I secured a position in a public stenographer's office and in less than two months had the place I now have offered me, without asking for it. I purchased a machine, paying for it in instalments. This is the finest and best equipped office in the city, and I began at $600 a year, with privilege of doing outside work in spare time, and I have quite a patronage from outside now, which brings in a neat little sum. My machine is paid for long ago, and I have bought a lot and a piano. But that will do for another time, if this is lucky enough to escape the waste basket.

The best of it all is, *Nautilus* will show you each and every one how you can be successful as it did me.

JUST HOW I DEMONSTRATED SUCCESS.

By John F. Collins.

My little demonstration of success was "to the point," and "on time." Through considerable reading I was acquainted with the principles of New Thought, and they kept me hopeful and expectant of good, even though I could not see the opportunity I desired.

It was my aim to enter a certain technical school, and although my present wage made it impossible to make the necessary payments, I went to see the manager at his office one evening, to find if I could make suitable arrangements to pay for the tuition on the instalment plan. In answer to his personal questions, I explained my limited means, and he suggested getting a more lucrative place to work; but that was the rub, so it seemed. However, one of the night students, who had entered the room, overheard our remarks, and he offered me a position with a much greater salary. It was just what I wanted, and I was "Johnnie-on-the-Spot." In my heart I was glad and thankful for the existence of "A Principle of Ever-Present Opportunity."

That was about seven months ago. Now, I have entered the day class of that school for a sufficient length of time to fit me for a position.

JUST HOW I DEMONSTRATED HAPPINESS.

By Bessie L. Vredenburgh.

Happiness means the finding of one's self. Not that this constitutes the whole of happiness, but I cannot conceive of any real happiness without it. How many of us know ourselves—our real selves, our abilities and the shining light within. I hardly think that any of us can see and know the whole of ourselves, at any given time, but if we only touch the hem of the garment of this glorious center of our being, we can be happy.

But I was going to tell just how I found happiness, and I mustn't forget that little word "just." In one sense I was happy, because I have naturally a happy disposition and many things that would spell happiness for perhaps the majority of people, but I was restless, dissatisfied and so—unhappy. You see I couldn't do what I wanted to do. Every time I tried to follow out one of my ambitious I got ill, and instead of opportunities such as I desired, other duties loomed up. Very naturally I became discouraged and despondent.

Then came the word from Elizabeth—do the duty nearest, with your best devotion and love, not minding what it is, and in between times listen low, patiently and quietly, for your inmost self. *Let* it speak to you even if you do not seem to hear it.

Then I *let go* of every circumstance and idol. We are all prone to cling to departing joys and impressions. I deliberately let go of every joy I saw was on the wing, not because I might as well, for I couldn't *make* them stay, and that sort of reasoning, but because I was determined not to cling to what were effects and not causes. I tried to turn all my attention to finding the hidden cause of happinness which must be within.

What has been the result? The sweetest joys have come to me both from within and without. The great within has revealed many things, not by a sudden flash of marvelous light, but by a gradual opening up of myself, the outer personal self as well as the inner. My faculties have expanded so that the old ambitions I tried so hard to see fulfilled, and which I thought so much of, are small in comparison to my present desires.

The joy of doing and working along the

lines of my particular adaptabilities, which are constantly being shown me, is a real and permanent source of happiness.

HOW I DEMONSTRATED OVER HEREDITY.

By a Mother.

It was in the year 1901 that my only son, an erring youth of 19 years, began to stray in evil paths, to my deep sorrow. At that time I sent to Elizabeth Towne and subscribed for *Nautilus,* and also bought her books on New Thought, and inside the package was a card she had sent me, gratis, with this verse: *"The Spirit of Good, which is I, turns all things to beautiful results. The Spirit of Good, which is I, turns THIS thing to beautiful results. Be still my heart, and see."*

Somehow the verse appealed to me and I tacked it upon the wall and wondered if the verse meant to apply to my wayward boy.

He kept me in the hells of worry which broke me down in health. He consorted with bad women and was a drug fiend and inebriate, and one day when he took the drug purposely to commit suicide, and I found him unconscious, and barely saved his life by rushing out for a doctor, I felt my cup of sorrow overflow, and I looked at the card on the wall, saying, "Oh, God how *can* the Spirit of Good turn *this* awful thing to fine account? It cannot!"

After days I rose up from my mental abyss and continued to talk to the soul of my erring boy. I kept saying, mentally, to him: "You *are* good! You *are* spirit. You *are* the child of God and He will save you."

But oh, how I suffered! Months of despair that went into three more years, and then, one day when the form of my only son was borne into my home and laid at my feet—with a shot fired into his forehead, again a *would-be suicide,* I felt for sure that the card was a mockery, and that the Spirit of Good had broken its word. The doctors came and extracted the bullet and after a long illness the boy recovered, but was still lacking in filial love to me, his sorrowful mother. In fact he was not human when it came to human affection and love for his kind.

Again I took up my burden, but ever trying to demonstrate *soul to* my poor boy.

And there came a time when I was frozen in my feelings—agony passed its climax and froze there, and I felt that no matter what my son did, I could never *feel* sorrow again. I simply *gave up* the boy to God! I ceased holding on to him. I said, calmly, "The child is yours, oh God—then take him and be responsible for him. He is yours."

Afterwards my son's health broke down and I began demonstrating health for him, while I knew that God looked after him spiritually. And during the next year the improvement in him was very marked, and today after two years, my boy is a new man. It is a miracle. Truly, the Spirit of Good kept the promise, and has turned THIS to beautiful results, even the darkest days when I almost turned from God in my frenzied grief.

Oh, it is good to know that we have such a power for good within ourselves! I have risen to the high estate of a god and broken the iron ruling of heredity itself and pre-natal destiny.

All the above facts are true, but for fear my neighbors will gossip, it is best for my name to be withheld. But my heart sings with gladness as I write, for today my boy *loves* me, and only think, after being a drug fiend and inebriate for *eight* years, he was *cured* by my simply demonstrating health and harmony for him. Oh, it is wonderful, wonderful! The card you sent me with my order of books, still hangs on the wall, *now* doubly prized. God made you send it to me, in my hour of distress. I know it.

JUST HOW I TRANSMUTED EVIL INTO GOOD.

By A. L. Bean.

"As one lamp lights another, nor grows less,
So nobleness enkindleth nobleness."

"Be noble and the nobleness that lies in others will arise in nobleness to meet thine own." How can we make others great? Twice in the Scriptures in Samuel and Psalms, we are told that Thy pleasantness hath made me great. By loving what is admirable in others love radiates from them to us. I am the follower of Him whose name is Love. I am the temple of the living God. We bear our Father's image and we can shed the majesty of His influence. Our soul is the center habitation and kingdom of God.

Kind words reflect the Father's image on men's souls.

JUST HOW I DEMONSTRATED SUCCESS.

By Beth Everett.

There certainly was a need of someone to demonstrate success in our family. And it was all my fault that there was any trouble. Just before my eighteenth birthday I had married against the wishes of my mother and grandmother. You all know the mother-in-law joke, but I hope none of you is familiar with the grandmother-in-law proposition. Grandma is one of those well-meaning, self-righteous old ladies with orthodox views, who do not think they are doing their duty unless they are constantly complaining. As my mother was quite ill I resolved to stand anything rather than make her worse by moving away. Then began a siege of heathen quarrel so prominent in many supposed-to-be Christian families.

When husband and I went out in the evening we were wasting too much money; if we stayed home he was too cheap to take me any place; if he called me pet names grandma raised her eyebrows and muttered "flattery." Yet if he didn't, he was growing cold and probably loved someone else.

Meal time seemed especially the time for arguing. She always came to the table with a grievance and aired it to help our digestion. My husband begged me to move, as he was having a difficult time to control his quick temper. But as my mother was still quite ill, I begged him to stay awhile longer. Then he got out of work and a cyclone is mild compared with the commotion that caused. All the "I told you sos," and the "you *will* get married when you are just a child," etc., until I fairly could not think.

"Things look pretty black, little Kid," my husband said one day as we mournfully counted over our small capital. Then I noticed for the first time the little wrinkles gathering on his face, and that his hand trembled as he closed the purse.

Right here I remembered my *Nautilus*. How foolish I had been, worrying and crying instead of working and trying. Why prosperity would come when we were ready for it, and I resolved to be ready immediately.

Turning to my husband I put my arms around his neck and said, "Cheer up, old boy, success is for us as much as anyone, if we get busy and realize it. Now you get out and look for a job, brace up and look like you meant business."

Every time an unprosperous thought would come I met it with a mental affirmation of success and power.

Before going to sleep I repeated some thoughts I learned from Wallace D. Wattles. They are, *"I can succeed. All that is possible to anyone is possible to me. I do succeed. I am successful for I am full of the power of success."*

I did this so that my subconscious mind would know that I could succeed. Then my husband got a good position, and conditions began to change. Often in the evenings we both worked at one of the theatres. Just before going on the stage I would affirm my success thoughts, and my work improved wonderfully.

Everything went splendidly and to cap the climax grandma is about to enter into her second matrimonial venture! Now there is nothing to prevent us from making good, as we have learned that the power of success is in ourselves.

Our rule to demonstrate success is to just keep on loving, working and thinking success.

Attuned.

By Harriette I. Lockwood.

Attuned my heart, to God's great law,
God's law, in which men dare find flaw!
Attuned, and all good comes to me
Who, in God's law, all good can see.

Attuned to song, and joyous life,
But, out of tune with pain and strife.
Attuned to all the cosmic power;
That like an anthem, makes the hour.

Attuned to joy, to love, to peace,
God's work to do, with happy ease.
Attuned to all God's cosmic force,
My life flows on, in peaceful course.



VIEWS AND REVIEWS

—BY—

WILLIAM E. TOWNE



"In Union There Is Strength." . .

Arizona is the latest state to provide for the initiative and referendum in its constitution.

Under the provision of the Arizona constitution ten per cent of the voters of the state may, by petition, initiate any legislation independently of the legislature.

Five per cent of the voters may by petition cause the submission of any legislative act to the people.

There is no doubt but we are growing toward a more democratic and representative form of government. If those who are peculiarly well fitted to suggest and formulate laws do their duty, they will continue to influence legislation. By their personal influence, and through the medium of the press, they can continue to influence voters in a legitimate manner. Thus the men of greatest ability will continue to be political leaders.

But the opportunity for fraud will be greatly decreased, and *all* the people of the state will pass upon the desirability of each and every law.

No one class will legislate for the whole. In this way, while some crudities may creep into the laws of the states, yet as a whole, they should be more truly representative of all interests.

The laws enacted under the new plan will be more truly the result of unity of action. They will be the work of men who view the subject from varying viewpoints. The workers and the employers of workers each will leave their impress upon the laws as enacted. Every interested party will have a fair chance to be represented. This should make for greater fairness and justice to all. The experiment has already been carried far enough in several states to prove that the people are capable of governing themselves, and that the initiative and referendum are feasible working plans.

The future will demand office holders who are not afraid to have their records passed upon by all of their constituents at any time.

Sub-Conscious Mental Action.

In a rather gruesome tale, De Maupassant once drew, in his masterly way, a vivid picture of the effects of sub-conscious mental action.

The story has to do with a traveling juggler and his wife. The man had known for years the woman was false to the core and dishonest with him in a hundred ways. During years of bitter experience he had grown to hate her with an intense, animal-like hatred, that finally demanded her life.

The two were accustomed to appear together in a juggling act. The man manipulated with marvelous skill a dozen long, keen knives. The wife acted as his assistant. At the climax of the act, the wife stood with her back against a board wall, while the husband threw

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By WILLIAM E. TOWNE

knife after knife at her head. The point of each knife sank deep into the wall, only a fraction of an inch from the woman's flesh.

Long years of practice had made the juggler so skillful that his knives hardly ever varied their position a hair's breadth. Never did he meet with the slightest accident. His actions were almost perfectly automatic.

As the man's hatred for his wife grew, he began to dream of purposely deflecting one of his knives so as to kill her, and yet have it seem like an accident. Then he began to make the attempt. But so perfectly had his hand been trained, and so strong was the impression of absolute accuracy which had been set up in the sub-conscious mind, that not even by a strong effort of will could he overcome the impression, and throw a knife even a fraction of an inch nearer to the woman's head.

Habit is nature intensified.

Slavish adherence to habit makes one narrow and provincial in his outlook upon life. It cuts one off from growth and evolution which is the one great thing in life, the one thing indispensable to happiness and serenity of mind.

And yet, this power of habit, this training of the sub-conscious mind to act in certain channels, is a mighty instrument of good when wisely used. It may fill the sub-conscious mind with faith and courage through auto-suggestion. It may replace disease with health. It may be employed as an aid in one's studies, as an aid to invention, as a help to better and more proficient work.

To re-educate the mind to act in desired channels, instead of drifting at the beck and call of impulse and emotion, will benefit alike the strongest and the weakest.

Natural tendencies can be strengthened and developed. Select the strongest and most desirable traits to be thus intensified, the impressions being constantly registered by the conscious mind will react through the sub-consciousness. They will come up again and again into the conscious mind.

See that you entertain only the angels and cast out the other mental impression into the realm of nothingness, if you would conform to the law of growth and travel in the direction of health and joy.

The Direction of Life.

Within every man and woman, life is constantly being created or brought into manifestation. Old cells are being broken down and sloughed off. New cells are taking their places, and each one of us can and does put the seal of his will upon this new life as it wells up from within as impulse.

This life force comes fresh from the source of all life. It follows the channels prepared for it by the human will.

The more fully you recognize this life force and bless and welcome it, the more fully it will come forth into manifestation.

Fill the mind with hate and resentment, and this life force will be cut off. It will recede to the source from whence it came.

Intense concentration, worry and fretting, will drive the life force back. Train your mind to harmony and poise, and life is attracted to you.

Life is fluid. It ebbs and flows ac-

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cording as you recognize and use it. "Nature abhors a vaccuum," and withdraws that which you do not employ.

The Union and the Units.

"The Saturday Evening Post" makes a good point when it compares the dishonest senator to the man in a flat who insists on learning to play the trombone to the annoyance of his neighbors.

The whole country is interested in *every* senator, and in the way he votes. The country at large is bound by the legislation which may be influenced by any one senator or congressman. Therefore, it is not fair for the voters of one state to say, "We will elect whoever we please to represent us at Washington."

If the United States were to send a minister to Japan who was dishonest or incapacitated to do his work properly, Japan would have a right to protest and request that an honest and able representative be sent in his place.

And the United States has a right to request and expect that each state will send honest representatives to congress; men who cannot be bribed to vote against the interests of all the people, even for the sake of the big corporations of their own state.

And the people have the right, and that right should be recognized, to freely criticize through their magazines and newspapers any representative from any state who fails to measure up to the common standards of honesty and fair dealing which prevail among decent business men.

The direct election of senators will do much to insure that only men of integrity are sent to the Senate. A majority of the people will not vote for a known political trickster if they have a good opportunity to express their prefence. This opportunity is granted by the direct election law.

Loyalty to Purpose.

"Nature helps the loyal man. If you are careless, slip-shod, or indifferent, nature assumes you wish to be a nobody, and grants your desire."

—The Mahin Messenger.

There is another bit of wisdom in the little essay from which the above quotation is made. It is this: "Loyalty makes the thing to which you are loyal yours. Disloyalty removes it from you."

If you are loyal to life, life will be loyal to you.

If you blight your loyalty with a withering pessimism, the results will not be according to your liking.

The spirit of man grows strong in its manifestation only when faith is free and active. Doubt and pessimism act like a dry rot upon the creative and attractive powers of man. They dry up the very fountains of life.

Inspiration is the fruit of loyalty. Love for and loyalty to your work invite ideas for its improvement. Hence success follows loyalty to your work. Improved work means success in the truest sense whether you are a good enough business man to make it mean more money or not.

We have about reached the limit of measuring success by money alone. It is true that the acquirement of money usually means great and unusual ability. It is also true that the person who does his work well, and constantly improves

VIEWS AND REVIEWS

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it, *is* a success no matter where nor under what circumstances he works.

It is a great and fine thing to be loyal, even in small matters.

The highest form of loyalty is loyalty to your own highest ideals. Under our present day system of living there are many bribers waiting on all sides to test this loyalty. The temptation to compromise for the sake of gain, here and there, will assail you at every turn.

Blessed are you if you live according to the words of Shakespeare: "This above all, to thine own self be true, and it must follow, as the night the day, thou canst not then be false to any man."

Another Nail in War's Coffin.

World peace is slated on the future program of evolution. Justice demands world peace. Common sense demands it. And now Big Business is beginning to ask for it, because it is in accord with enlightened business principles.

Mr. Arthur Stilwell is a prominent New York business man with a judicial mind plus kindness and horse sense. He has just written a book which will jab the Old Idea of war right under the ribs. It shows the folly, futility and wasted energy of warring between nations.

The book is appropriately entitled, "Universal Peace — War is Mesmerism."* Mr. Stillwell addresses his arguments to, "Your Majesties, George, William and Nicholas." Among other practical suggestions along the line of constructiveness is the following:

"I suggest a new member for each of your cabinets—a Secretary of Peace. I suggest that he take the seat now held by your Secretary of War.

"This Secretary of Peace shall do all in his power to prevent war through arbitration.

"All Secretaries of Peace to form an International Peace Board, to insure human brotherhood.

"Your Master said: 'Heaven and earth shall pass away, but my word shall not pass away.'

"I believe this. Do You?"

The United States is doing her part. It now seems to be up to George, Bill and Nich.

* This book is published by The Bankers Publishing Co., New York City. Edition limited. No price given. Probably the book is not for sale, but will be sent to editors on request.

BRIEFS

* * * Inability to quickly turn the mind and attention from one thing to another is the cause of much wasted time and energy. Do not allow yourself to hang on mentally until it becomes almost impossible to turn the attention into other channels. Pick the important things in your work and concentrate on them, letting go mentally of the less important.

* * * There is encouragement in Dr. Dubois' book for those who feel themselves to be largely useless on account of nervous disorders. He conceives neurasthenic tendencies to be largely beneficent in themselves, and quotes one medical authority as saying: "Nothing is more admirable than this nervous state when it is at the service of a good head and a good heart."

THINGS THAT MAKE FOR SUCCESS.

A Correspondence Department. *Conducted by the Editor.*

If you have discovered something that makes for success, or if you have seen some one find and surmount, or remove an obstacle to success, let us hear about it.

We are publishing herein many bright thoughts from our readers, each over the name of the writer, unless a nom de plume is substituted.

Letters for this department, which must not be too long, should be plainly written, on one side of the paper only, and should not be mixed up with other matter of any description.

To the writer of the most helpful success letter published (as a whole or in part) in this department of any number of the magazine, we will send THE NAUTILUS for two years, to any address, or two addresses, he may designate.

To the writer of the most helpful success letter printed in six months, we will send $5.00 in money in addition to the subscriptions. Prize winners announced in number following publication of their letters. EDITORS.

Success Letter No. 308.

Not until a friend awakened my soul from lethargy by injecting into it good strong doses of such philosophy as Elizabeth Towne expounds and corroborated the same with frequent copies of *Nautilus,* was I able to break those old chains of habit and form new ones that never bind.

Now, after a few short months, I find myself facing the many perplexing problems of life from such a radically different viewpoint that I interrogatively ponder at times whether it is I!

The prick of the thorn is forgotten, once we catch the fragrance from the rose.

Having recently become very deaf, at first I looked upon it as an almost unbearable affliction. Now I consider myself fortunate in a way, in being able to reap such peculiar benefits in the sphere of absolute silence. The discordant noises that were so apt to jar my nerves, and the sounds that distracted my attention and impeded concentration are now unknown quantities in my problem of life. My thoughts and dreams that were wont to breed discontent stimulate me now with the joy of living.

How prophetic echoes that beautiful truth, "Love is the life of the Soul."

Figuratively speaking, the soul receives life through Love only. So long as Love reigns, its development can never be retarded by the rank weeds of hatred.

Let us armor ourselves in faith, get our souls to breathing the oxygen of love, and we shall radiate happiness "like the sun at noon," and the very atmosphere of heaven will surround us.—MARGARET K. INGRAHAM.

Success Letter No. 309.

To believe that all things desired will come to you if you only desire hard enough is far from being a dream. Let me illustrate briefly. For fifteen years, mentally speaking, I have lived alone. There was and is no one near in sympathy with my ideal of life, and while the ideal has always been there the chances of ever reaching it seemed quite impossible until new thought put up a ladder on which I have been able to take a very few slow steps. Just by degrees I am coming to a realization of the cause of failure in the past. Two things I am quite sure of: 1, lack of balance and poise—called nervousness by those hunting for an excuse; 2, very great lack of thought control, never having been taught that such a thing was even possible, let alone necessary.

As I am such a new beginner I feel that I should hesitate before expressing myself so positively, but I am so delightfully happy in having found what seems to me a whole world-full of thought treasure that I want to tell others where to dig in order that they may strike the same vein of gold.

In June last I received first instructions in new thought. At that time I was in bed in hospital trying to recover from effects of a surgical operation. So when I came to the chapter in book called "How to Grow Success" where it said that the three essentials for the success trinity were, 1st, to have an *aim;* 2d, eternal stick-to-it-iveness, and 3d, concentration of thought and effort upon the *details* of reaching the stake set, I began thinking how much better chance a man had than a woman, mother in a home, to accomplish any good purpose. However, those thoughts, not being particularly optimistic, did not stay long and I tried to face the situation as it was rather than as I would like to have it. In considering all conditions existing in our household I came to the conclusion that the last chapter in same book telling of the wisdom of "living within your

income" fitted our case exactly as my husband has always kept me posted as to our financial standing, and I knew quite well that owing to a very great deal of sickness and trouble that we were quite heavily in debt. As in my physical condition it was out of the question to try to mend matters by endeavoring to do anything by which money could be brought in, thought my efforts should be directed towards preventing it going out. The results have been so encouraging that I would like to tell you of our success so far. Instead of having any of the table expenses charged at time of purchase and paid for at end of month, I asked my husband to bring me so much each week, and then I paid cash down every time. The first month there was a saving of $15 over same month in previous year. Second month $22, third month $18, and the fourth month will soon have its good news to tell.

My husband has a heart like a house and in the years that are passed had more money than he knew how to spend, so when reverses came and it was necessary to economize it is not to be wondered at that debt resulted. The first few weeks he felt badly because I had to plan considerably to make the two ends touch each other, but now he is as happy as I am in our quiet persistence to get to the place which when called by its right name is plain every day honesty.—E. P. C.

Success Letter No. 310.

Here's my recipe for success: *Three parts concentrated essence Joyous, effective Work, two parts Confident Wait, one part Keep Still. Simmer till done.* (Try it—fine.) Keep (you) sweet all the year round.—CLARA LOUISE SMILEY, Le Mars, Iowa.

Success Letter No. 311.

Goodness is the only investment that never fails. When the channel of purity is open we flow at once to God. A rush of pure thoughts is the only conceivable prosperity that can come to us; by them we attach our belts to the great power-house of the Universe. By the operation of thought we can open our mind to the inflowing tide of this Infinite Life and let it pour into us. And as we realize Him working and manifesting in and through us, we become the men of power. Our thoughts of strength, health, peace and Love. If when surrounded by evil conditions we can persuade our minds to think good instead of evil, we have in our possession a greater power than any the world can give.

God endowed us with the inherent right to think and thus by the power of creature thought to draw on the exhaustless resources from within for the accomplishment of our every undertaking. Exercise this divine perogative with royal freedom. Let us set no limitations on our possibilities, but train our thoughts upon the object of our achievement. If we do not swerve, every obstacle may be surmounted, every desire gratified. We can construct of plastic thought an ideal body, an ideal home, ideal surroundings, an ideal character. Live the ideal life and win for ourselves a mansion in the skies. Thus it is to be at one with God. It shall be in us a well of water springing up into everlasting life.

Seek ye first the kingdom of God and His righteousness and all other things shall be added unto you.—ELLA REAY, 6 Loraine Terrace, Low Fell, Galeshead.

Success Letter No. 312.

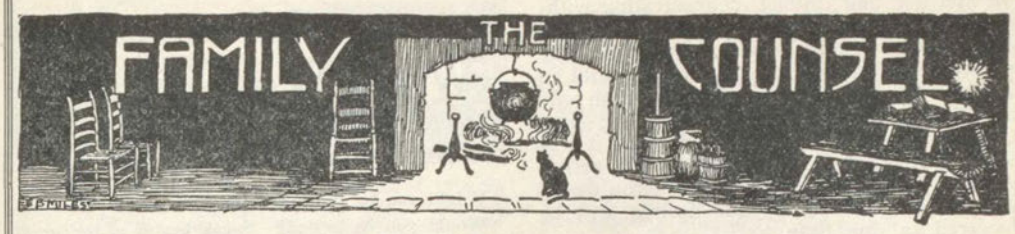
One day as I sat at work I became conscious that I was very tired and I thought, "As soon as I finish this bit I will take a short rest." The next thought was "Dear Master, this also is your work." I forgot about being tired, forgot my body entirely and kept on working for some hours. The thought of fatigue did not recur and when that duty was finished I was quite ready for the next. What occurred?

My consciousness, or as the late Prof. James would say, my attention was centered on the physical body. When I thought of the Master, Jesus, my center of consciousness was changed. *"Come unto me all ye who labor and are heavy laden and I WILL give you rest."*—JULIA M. HYDE, Chicago.

THE PRIZE WINNER for February is Grace Brooke, who wrote Success Letter No. 306. We will gladly send the prize of two subscriptions wherever the prize winner directs.

There is a beautiful and all together New Thought view of success expressed in letter 306. If any of our readers missed this, get out the February number and read it. If you have read the letter once, do so again, for it grows on one.—C. H. S.

Enclosed find check for $1.00 to continue NAUTILUS *another year. Keep on after Ballinger. The President ought to lose no time in deciding between him and Pinchot. There can be no doubt where the people will line up on this issue.*—JOHN H. EMERSON, Lancaster, N. H.



"Oh, wad some power the giftie gie us
To see ourselv's as ithers see us;
It wad frae mony a blunder free us,
And foolish notion."

A DEPARTMENT OF
CONSULTATION AND SUGGESTION.
CONDUCTED BY ELIZABETH TOWNE.

In this department I reply to the 1,001 odds and ends of life-problems and home interests which are presented to me, answers to which are not of general enough interest to make them suitable for the regular reading pages of The Nautilus. Every reader is welcome to what advice and suggestion I can give. Welcome, all! If you are in a hurry for your answer enclose with your query a stamped, self-addressed envelope, with four cents extra in stamps, and Madge will mail you a copy of my dictated answer. Do not write orders or other matters on the same sheet with Family Counsel matters. Observe these requirements strictly—if you can't obey me in these small matters how shall you obey God and be blest?
ELIZABETH TOWNE.

W. M.—You ask me to explain the difference between denial, affirmation and suggestion. Denials and affirmations are the forms in which you make suggestions. And you can make suggestions to yourself or to other people. If you say to yourself or another, *"You are not sick,"* you have suggested by denial. If you say to yourself or another, *"You are whole,"* you suggest by affirmation. Suggestion is the technical term for any thought given to yourself or another with the intention of having the thought accepted and acted upon.

A. F.—You write, *"Please recommend to me, through The Nautilus, a book containing information on self control. When excited, and I am easily excited, I tremble violently. I am troubled with spells of trepidation when least excited. Is there not some way to overcome this trouble?"* It seems to me the best thing you can do is to get my Four Lessons and the books that go with them and practice faithfully day by day. Use those Lessons over and over every day for at least a year, and you will certainly see a vast improvement in yourself, if not an entire cure. And it is only a matter of *keeping at it,* of being faithful to the new thought principles when you would be entirely cured. You might be entirely healed inside of three months. It all depends on how much purpose and imagination and enthusiasm you can bring to the work, and how faithfully you live by the principles day after day.

M. B. M.—It is nonsense to say anybody has "come under a spell." The only spell anybody comes under *is the one he weaves in his own thought.* If she can get up and clean house when the notion strikes her, she can get up every day and attend to her work. As long as somebody else will look after things she will doubtless pursue her present course. The family must either make up its mind to get along without her and let her "weave a spell" that will put her into an insane asylum, or they must leave her to attend to her own work if it is attended to at all. Such a person should be treated as much as possible like a normal person, should have certain duties to perform, and should be expected to perform those duties. Things should be uncomfortable for them if the duties are not performed! People become habitual shirks because there are others around who will take up and accomplish the duties whenever the shirk takes a notion to slide out from under. Of course, the easiest way to change things in the family would be for the one who is "under a spell" to weave a "new thought spell" about herself. She can use her mind for this just as well as for the other thing. Perhaps she will do it if plenty of good new thought literature is put in the room with her and left there—without any undue lecturing from anyone! Most chronic invalids remain such because they want the constant attention of those about them. Cut off the attention and they will fight like wildcats for a time but eventually they will get up and go to work again. People cannot stand invalidism very long unless they are waited on and sympathized with.

PUZZZLED.—You can grow love in exactly the same way that you grew suspicion and dislike—by holding the members of your family in that particular kind of thought. Deny your dislikes and suspicions. *Affirm love.* Do it a thousand times a day. Keep at it for a month, six months, a year, *for years.* Keep at it until you feel that it is true. It *is* true—you do love your family and your friends. But you have held so many thoughts of dislike that you don't realize love. Hold the thoughts of love and you will realize love; just as by holding the thoughts of dislike you came to feel dislike. Ignore your feelings and *affirm what you desire.* This is the secret of all achievement. It is all right if you go to sleep when you try to concentrate—never mind. Just keep on practicing. If you go to sleep on a thought of concentration you will keep on concentrating subconsciously while you sleep.

Keep on practicing day after day and after a time you will find yourself concentrating without going to sleep. And you will find it much easier to concentrate at any hour of the day or night on any subject you wish to hold in thought. Never allow yourself to question *why* you do not realize the thing you desire—just keep on affirming that it is yours, that it will come. Believe that all things work together for good, for the realization of what you desire and you will find that your desires will be answered in due time.

L. E. N.—What a terrible grief. To have a boy live a sickly life until he is twenty-one and then suicide. What a shock for the father. But of course there is only one thing for him to do—to turn his thought into making better conditions for his family and those around him. Pent up grief is worse than canker, but grief expressed in kindly help to others will in time heal itself and leave no unpleasant scar. I hope the father is not fretting over the fact of the suicide. I do not blame a young man for resorting to it if he had been sickly all his life, had tried his best to overcome the ill health, and had finally given up all hope. I believe that every individual has the *right* to resort to suicide if he chooses, just as he has the right to resort to any other mistake—if he knows no better. But I am as sure as can be that a resort to suicide accomplishes no more than a resort to morphine or whiskey. It merely puts us to sleep for the time being. I think that a little later we wake up, and that we have to take up our difficulties exactly where we left them, and peg away until we get them worked out. It seems to me that nothing can be gained by suicide, but on the other hand I do not believe that anything is permanently lost, and I am positive that there is no power in the universe that is turned to *punish* a man because he got desperate and destroyed himself. If we are punished, it is within ourselves and by our own actions and our own consciences. And I do not think that a man would come to the point of suicide until he had first decided that he was justified in doing so. That the suicide wakes up in another state of existence and goes on to better things, I am sure. He may forget the suicide and the trouble of the previous state of existence, but I am sure that he wakes up somewhere, and goes on. And *I am also sure that he does not go beyond the reach of our good thoughts.* At any rate, we can send after him the very best Good Will thoughts that we possibly can, to help him on his way. Would *you* punish a man who had suffered so that he resorted to suicide? Of course not! You would do anything in your power to make up for his suffiering, and to help him along over the rough places until he had learned how to take care of himself. Then can you imagine any power or powers in the universe that would be any meaner than you would be to such a person? Of course not! All the powers in the universe are *helping us onward.* They are helping *him* onward. Let the father join in the helping by sending his Good Will and love to the boy.

Circle of Whole-World Healing

Conducted by THE EDITORS.

Would you be at peace? Speak peace to the world

Would you be healed? Speak health to the world

Would you be loved? Speak love to the world.

Would you be successful? Speak success to the world.

For all the world is so closely akin that not one individual may realize his high desire except all the world share it with him.

And every Good Word you send to the world is a silent, mighty power working for Peace, Health, Love, Joy, Success to all the World,—

Including yourself.

Will you join all the readers and the editors of *The Nautilus* in daily periods of Whole World Healing? No membership, fees or special duties, no joining of anything but a spiritual movement. The entire visible sign and direction of this Circle of Healing appears in this column, in each number of *The Nautilus.* You join the Circle in thought only; no letters, fees, etc., are connected with it. You are free to secede when and how you choose.

No duties are attached and only one privilege. That of holding your own version of the thought expressed herewith, sending it out to all the world each night before you sleep, and as many times during the day as you think of it.

Each number of *The Nautilus* will carry in this column the thought to be used daily until the next number appears.

The emolument of membership in this Circle is *The Cosmic Consciousness.*

Which includes Health, Happiness and Prosperity to every creature.—THE EDITOR.

• • •

Key Thought for Daily Meditation

But all the good of nature is the soul's, and may be had if paid for in Nature's lawful coin, that is, by labor which the heart and head allow.—*Emerson.*



Friends, the Wind Blows toward the new heaven on earth! We are all wafting that way. If you are not TOO BUSY you can see such indications all about you every day. And every paper and magazine you pick up contains little straws that show it. Here are a few the editor and some of our friends have culled while reading the daily papers and weekly reviews, etc. We shall be glad to have our readers keep an eye out for other Straws that Show the way the Clean Winds Blow, sending us any items they may think suitable for this column of very brief mention.—E. T.

Senator Aldrich proposes a panic-cure in the form of a Reserve Association of America, which the *New York Tribune* characterizes as "the same old central bank, thinly disguised." * * * "J. P. Morgan has annexed Honduras to the United States," says the *New York Call.* * * * On the 15th of January the Senate at Pekin voted every man in the kingdom free to cut off his pigtail. And a few days later the barbers cut off the queues of all of the Chinese progressives, including that of our own friend, His Excellency, Wu Ting Fang. * * * An article by Prof. David Starr Jordan, "The Making of a Darwin," appeared in *Science,* severely scoring the foolish kind of research which sets college students to find "prefixes in P to be found in Plautus" and such like facts that are not useful in helping the world along. * * * Major George O. Squier has devised a system to make one wire carry several telephone conversations at the same time. * * * Germany's leading evolutionist, Ernest Haeckel, formally renounced Christianity after many years of hesitation, because he thinks Emperor William represents a "catholicizing tendency of protestant christianity."

Here is the program for the Millville Women's Club for the season of 1910-11, sent us by the president, Mrs. Irving Chesley, 282 Pleasant street, Concord, N. H. I wish all the women's clubs could see this program. Some of the subjects treated are "Forestry," "Civic Reform," "Agriculture," including many phases, such as How Plants Feed, How Plants Grow, The Ideal Soil, How to Keep the Soil Fertile, Humus in the Soil, How Clover Helps the Farmer, The Rotation of Crops, Parasites of Plants, Seeds and Soil, Water, Seeds and Air, Packing the Soil About Plants and Seeds, Seed Testing, etc. There are eleven meetings given up to the study of Agriculture in all its phases.—E. T.

La Follette's Weekly, Madison, Wis., stands for progressiveness at its best. One of its unique features is a department of Home and Education, edited by Bell Case LaFollette, and Carolyn L. Hunt. I wish every woman would consult it. If you think there is no chance for young men to do great things today just read "Bass of New Hampshire" in *Munsey's Magazine* for February. Read "Our Two New States" in *The Outlook* Magazine for February, and see how Arizona and New Mexico have profited by the progressive legislation in Oklahoma and Texas. Also read in *The Outlook* the series by Theodore Roosevelt on "Nationalism and Special Privilege," and "Big Battles Against Disease," by Earl Mayo. I was specially interested in *The Columbian* for February on account of the article about Oregon's example in people-rule, by Hon. Jonathan Gourne, Jr., who is U. S. Senator from Oregon. If you want to know about the five reasons why we don't have parcels post, just read "The Great Express Monopoly," begun in *The American* Magazine for February. In the same magazine read the article about Brandeis. And if you want a delightful serial story don't miss "The Secret Garden," by Frances Hodgson Burnett, which is now running in *The American.* Speaking of serials, I am greatly interested in "The Iron Woman," by Margaret Deland, which is now running in *Harper's.* Read the story of "Cassidy and the Food Poisoners" in *Hampton's* Magazine for February, and "San Francisco and the Closed Shop" in the same number. By way of advancing your education in art read "Winslow Homer, a Painter of The Sea," and "The Moving Picture Show" in *World's Work* for February. In the same number you will find a good description with illustrations about the proposed graduate college of Princeton. If you want to know the exactly correct thing in Spring fashions, get the special Forecast Number of *Vogue.* And everybody interested in psychology will want to read William Hanna Thompson's article on Miracles, in *Everybody's Magazine.* Thinking of psychology and science reminds me that there are several interesting studies in these lines reviewed in *Current Literature* for February. In *Physical Culture* for February there is a practical article by Macfadden on "Methods for Remedying Asthma;" another interesting article by Upton Sinclair, and a practical article giving exercises for developing the chest, neck and shoulders. In *Woman's Home Companion* there is a bright serial story by Maude Radford Warren, in which Woman's Suffrage has its part. There is also a page on "Spain's Royal Love Story"—that ended in Queen Victoria running home to Uncle George about the time the article appeared.—E. T.

SELF CONTENTMENT

The man who is content with himself is like the Mountain Rose—living an unseen glory and dying without having brought anything of cheer into the world. Self is nothing unless it forms a link in the lives of the living.—*Don E. Mowry.*

Little Visits

A Cosy Corner Department where everybody chats and the Recording Angel puts down what she can find room for.

More New Thought Centers:—

Mrs. Sophia Van Marter has come from Kansas City and opened a Unity Center in New York City, 305 Madison Avenue, near 42d street. She is charming. Our own Brooklyn Center opened on the first Sunday of the New Year, and it has been very interesting, and we have had many speakers. Mrs. Marsh, our leader, is as enthusiastic as ever. No doubt you can see from your watch tower how the good work is spreading, and I hope you will have many new subscribers added to your list this year, and may it be a blessed year to you and yours. We thank you for the help and comfort you are constantly giving us. With love and many blessings.—ANNA C. RITTER AND ALL THE FAMILY, Ozone Park, L. I., N. Y.

From a Brother Editor:—

Dear Elizabeth and William E. Towne: We have just learned, through *The Nautilus,* of your loss. Your words are so brave, plucky and optimistic, we hardly know whether to congratulate you or commiserate. We are sorry there is not something substantial we might do for you. Just think! If you had been next door to us you might have shared this new home and more than welcome.

We feel sure that *The Nautilus,* after it has had due application of the Elizabeth and William E. Towne brand of pluck, will make the Phoenix look like two dimes and two nickels. Fire may destroy the perishable wood but it stands powerless before the invincible spirit. Three cheers for your courage and the best of luck to you in future. Lannie Haynes Martin O. K.'s this, but will write Elizabeth in her own way.—F. G. MARTIN, Altadena, Cal.

The Laugh Cure:—

I thank you again and again for the benefit I have received from your health lessons and from some portions of your magazine. When I catch myself in a depressed mood I immediately begin to laugh and laugh until the cloud is lifted and oh, I feel so much better. To many of my friends have I repeated your advice to laugh and be jolly, for it has done wonders for me. Mr. Elliott told me he saw such a difference in my appearance. Indeed I am plumping up and find life worth while now as people and things are coming my way, and opening up new vistas. Your religious views, however, differ from mine. I am a Presbyterian and sincerely believe that Christ, who is the Son of God, came into the world to save sinners, and that unless we are partakers of His divine spirit we cannot be saved. Let us be careful how we handle these sacred subjects for fear some weak one may be led astray from the truth as it is in Jesus. God bless you and make you to live long, and prosper. —LISETTE LAMPING, Gettysburg, Pa.

A Good Story:—

I have been very much interested in your accounts of the doings of the sub-liminal consciousness. The relation brought to my memory what a very celebrated reporter, who was one of the reporters at the Ward Beecher trial, told me.

I knew him quite well, and one day he confided to me that he was ordered to report a political meeting; it was a political meeting in New York. He went there and being a very well-known man he managed to get very drunk and had a very good time. He woke up home, next morning, totally oblivious of his report, and he was almost ashamed to go to the office. He finally made up his mind that he would sneak in there some way or other, and did so. He went to his desk and looked sheepishly about, but nobody seemed to notice him, so that he gained courage and picked up the paper to look it over and try and hide his feelings. He found that the report was all there and on asking some of the partners of his toil, they told him that he came there and wrote the report and then went home.

Now this bears out what you have written and possibly might be made the theme for a terrible example.—A. CARY SMITH, New York.

From Mrs. Russell:—

The letter of J. W. M. in October *Nautilus* and that of S. W. Wistram in the November issue have been very helpful to me. I have read and re-read them with the greatest interest and wish I could better express to these friends my appreciation of their words of sympathy and encouragement. I was greatly depressed when I sent that letter which appeared in the June number but I do believe now, that I am beginning to see things more clearly. I am trying to take the advice of J. W. M. and no longer "concentrate my thoughts on my stomach" but hope to "forget it" and to forget also, that, as the physicians have told me, my blood is filled with uric acid which causes the indigestion. I do sincerely hope I can do this and not attempt, as S. W. Wistram says, "to set a date for demonstration" or "become impatient or rebellious." One of the greatest trials I have to contend with is my fear of food. By the advice of my physicians my diet has been very limited and, for quite a long while, what I eat and what I can't eat has been noticed and commented on by those around me, some approving but more declaring that it was all nonsense and that I was starving myself, all of which has made it very hard for me. I long for sweets and fruits and hope, yet, to overcome my fear of those things. The New Thought is really new here in the south and by many it is severely criticized and ridiculed, but it is growing and, I am sure, is here to stay. Again, I do sincerely thank the two friends who have helped me.—MRS. L. H. RUSSELL.

From Benjamin Fay Mills:—

Your kind note of the 1st is at hand. I read *The Nautilus* for January with interest, and do not know how I came to overlook the announcement of your trial by fire. I suppose it was because of the different type, so that I thought it was an advertisement, and my subconscious mind caused my conscious faculties to pass it over. However, it is not too late to send you my congratulations for your spirit of good cheer by which you live up to your principles, and show that you can take joyfully the spoiling of your goods.

I met a good friend of mine the day after he had lost his business house by fire, entailing a loss of $500,000. He looked so cheerful that I said to him, "Nobody would think you had lost anything," and he said, "I haven't lost anything of value." I said, "How much was not covered by insurance?" and he said, "About half a million." I said, "What have you left?" and he said, *"I have the power to build it all up again, and vastly better than I did before."* We all know that this is really all that counts—not the things, but what the things express of intellectual and spiritual attainment.

Give my kind regards to Mr. Towne and be assured that thousands of people all over the land will send you vibrations of confidence, which perhaps you do not really need, but can store away in your secret treasure house so as to draw upon them if you should really be seriously tested at some future time.

Kindly let me know when you do decide to come to Chicago. With every good greeting, I remain.—BENJAMIN FAY MILLS, Chicago.

Victory in Defeat:—

"Build me straight, O worthy master,
Staunch and strong, a goodly vessel,
That shall laugh at all disaster"—
"A perfect body, an able mind, a strong character, and a beautiful soul."

I thought that I was making some advance in New Thought and slowly regaining my health when, at the insistence of a friend, I consulted a physician about a lump in my right breast. He informed me that I had a cancer so far advanced that other glands were affected, and that I must go immediately into a hospital and have it removed by surgery. (By the way, the reason he gave for such haste was a large concession to New Thought teaching. He said when a patient knew she had cancer it grew, as it were, overnight—much more rapidly than before.)

This was like a thunderbolt from a clear sky. I was so dazed that I did unquestioningly as directed by the physician; and it was not until some days after the operation that I learned that my right arm was expected henceforth to be of little service to me, and that the chances were largely in favor of the return of the cancer.

Then it was that I felt resentful. "Why go to all that trouble, pain and expense for such a useless piece of human furniture as I was expected to be? If they had let me 'pass out' on the operating table!—There would have been some sense in that." This attitude of mind held me for some weeks, then New Thought again resumed sway. I determined to get back the use of my arm and hand, for through some idiosyncrasy not inherent to the operation, my fingers had doubled up and refused to straighten. I went cheerfully to work with the object in view of regaining my usefulness. I had been teaching my left hand to write, but now decided to force the right back to duty. From now on I made every kind of work that it was possible for my hand to perform—physical culture exercise for hand and arm, forcing them daily into more varied and larger movements. And I succeeded so well that at the end of five months the doctor told me that I had made a remarkable recovery, having better use of my arm than some at the end of a year.

Now I do as much work as before the operation, and am told that I need not expect a return of the cancer. Am now a fairly contented woman—thanks to *Nautilus* and other New Thought literature, *Nautilus* far in the van. "May she ever wave!"—L. H. A.

Good for you! You have done splendid work. You are on the right track and there are better things ahead of you than any which are behind. Perhaps you took the quickest way out. Anyway what is past is *past.* Forget it. Turn it to beautiful results. That is exactly what you are doing. Health, happiness and success is yours, and you are a great inspiration to others.—E. T.

Wants a Companion in Pioneering:—

I am not a subscriber to *The Nautilus,* although I hope to become one when I have a permanent address, but I have read some of your articles, seen your photograph, and it occurred to me that you might be able and willing to help me. I know of no mutual friend through whom I can introduce myself, so I must tell you, myself, of my place. I am

(*Continued on Page 60.*)

For World Peace.

We, the Rising Generation, want a World Agreement for Universal Peace.

We want our war vessels and battleships disarmed and turned into a Public University of Travel, a White Fleet of Peace that will tour the world every year.

We want these ships manned by the best instructors in Foreign Art, Literature, Travel, History, Live Languages, Sociology, Human Nature and Universal Brotherhood.

We want the students selected by all-around merit from the graduates of Public High Schools and Industrial High Schools of all States.

We want this postgraduate year of travel given at the expense of the nation, the students co-operating systematically in all the work done aboard ship.

We believe in these things.

We pray for them.

We talk them.

We work for them.

We vote to this end.

—*Elizabeth Towne.*

Heredity

Can Be Overcome in Cases.

The influence of heredity cannot, of course, be successfully disputed, but it can be minimized or entirely overcome in some cases by correct food and drink. A Conn. lady says:

"For years while I was a coffee drinker I suffered from bilious attacks of great severity, from which I used to emerge as white as a ghost and very weak. Our family physician gave me various prescriptions for improving the digestion and stimulating the liver, which I tried faithfully but without perceptible result.

"He was acquainted with my family history for several generations back, and once when I visited him he said: 'If you have inherited one of those torpid livers you may always suffer, more or less, from its inaction. We can't dodge our inheritance, you know.'

"I was not so strong a believer in heredity as he was, however, and, beginning to think for myself, I concluded to stop drinking coffee and see what effect that would have. I feared it would be a severe trial to give it up, but when I took Postum and had it well made, it completely filled my need for a hot beverage and I grew very fond of it.

"I have used Postum for three years, using no medicine. During all that time I have had absolutely none of the bilious attacks that I used to suffer from, and I have been entirely free from the pain and debilitating effects that used to result from them.

"The change is surely very great, and I am compelled to give Postum the exclusive credit for it." Name given by Postum Co., Battle Creek, Mich.

Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

(*Continued form Page 59.*)

an artist, have studied for years in this country, and in December, 1905, was admitted to the woman's life class of the Woman's Art School, of München, Germany.

I have traveled since I was a child and now, tired of wandering, I am going to the Pacific coast, take up a quarter section of government land, and in it build a studio-house for myself.

There is no one save my mother and myself to consider, as my father died in 1896, and my sister is a missionary in the North. We three constitute the last of our branch of the family. My mother does not care to settle down just yet. She loves the art and music of Germany too well; but I hope when I have my new home comfortably finished that she will join me.

I have friends among artists, musicians and authors, but none of them care for the outdoor life that I love so well, and without which I cannot and will not live.

Consequently I will go West alone, build my house alone, and live alone—unless I can find a congenial companion. If I can find such a person I will exchange references with them and explain more fully the plans I have made.

Do you now see, Mrs. Towne, why I have written so personal a letter? It is to ask if you know of any gentlewoman whom you think would like to live this life with me? I would expect my companion to pay her own personal expenses, but I would rather that all other expenses would be wholly mine. The life would be, to a greater or lesser extent, a pioneer life, but I hope and expect to eventually make the home a little paradise in the wilderness.

I will be thirty-three this winter, and I would much rather have my companion older, than younger, than I am. I choose this sort of life, not because I have any particular grievance against the world, but because I am happier and healthier living out-of-doors. My art, music, books, love of animals and the out-of-doors fills my life; all I need is a companion.

I know that a good family does not necessitate a good descendant, but the knowledge of the family helps one to "place" a person; so, as I am a total stranger to you, it may serve as a partial introduction to tell you that my father was ——— ——— of Cincinnati, O. I have other relatives by the names of —, —, —, —, —, —, —, —, and as our family, on my father's side, was originally from Vermont, it is barely possible you may know of some of them.

My western plan will call for "the emergency mind"—it will be no child's play, and while I feel I am perfectly capable of carrying my plans to a perfect fulfillment, I would much rather have a congenial companion than live alone.

It is a chance to make a comfortable home, and a comfortable income, too, if my companion cared to enter into small fruit-growing or chicken-raising. I have a working knowledge of almost everything that would go to make up such a life.

I leave for the West in May or June, and if you know of anyone whom you think would like to at least try the life with me, would it be asking too much, Mrs. Towne, to ask you to introduce us to each other by letter?

Thanking you for your courtesy in listening so long to me, and hoping for an early reply. —(Miss) S. C. A.

The above letter is so full of suggestion that I publish it in full, in the hope that other

cultured women will follow Miss S. C. A.'s lead to the out-of-door life, and that she will find through *Nautilus* the very woman who would enjoy being her companion in pioneering. Here's hoping a whole lot of splendid women will settle the West and develop "emergency minds," along with health, happiness, and success unlimited. We shall be glad to forward Miss S. C. A.'s address. to all inquiries in regard to this matter. She lives at present in New York State. Here's hoping she will find the Right Woman. And here's hoping that each of them will later find the Right Man!—ELIZABETH TOWNE.

An Experience in Healing:—

I have tried to make plain in the following lines an experience that some may hardly credit. I had been a sufferer from nervous exhaustion for ten years; and during that period I had never been without medicine for more than six weeks. I had been treated by several skillful physicians, and grew gradually worse. Finally I succumbed to malarial fever and never regained my strength. I could not walk across the street and back without sitting down to rest. Terrible dreams came to me at night, and I began to think of suicide.

It was then I began to pray. I had read of healing from God, and prayed that if such a thing were possible, it might come to me. I told God I was willing to do anything or go anywhere to get healing. I read much in the Bible, and sent for tracts and reading matter on healing.

One Sunday morning, it was the fourteenth day of July, I was reading a book, when I *knew* I was healed. I was as sure of it as I am that the sun shines today. A strange elation took possession of me; I felt God within me just as I feel the sun about me, with my material senses. All of my weakness was gone. I walked to church; I walked out into the woods after church. I ate three meals a day with no inconvenience, and I had been a nervous dyspeptic for years. I slept sound all night, and awoke praising God. For any directions as to conduct or treatment, I went to God in prayer.

Of course I had to overcome pain and weakness at times, and a vision was given to me for my help. I was, in the vision, standing on an eminence a little above the earth; the air was clarified to an absolute purity; behind me was a pillar of smoke which ascended into heaven as a cloud of fire. Before and beneath me was a moving mass of human beings bearing in their bodies all manner of diseases; they passed at my feet, a long procession; they seemed to be separated from me by an invisible rope; they seemed ready to attack me, if they were allowed to do so. I was standing with flowing drapery, with my left hand at my side, my right hand extended, palm downward, as if to command silence. And these words came from my lips, *"Be still and know that I am God's child!"*

And from that day to this I have never doubted God's power to heal all manner of diseases, and to keep us from all evil. When people wonder at the wrong and evil in the world, I always think there is a place where evil cannot touch us. *"The righteous runneth into it and is safe."*

I will say that the physician who attended me for several months previous to my healing, told me afterward that I could not have lived six months unless some change had come to me. My healing occurred more than ten years ago and I have never been seriously ill since that time, and have never had occasion to call a physician on my own account.—J. P. C., Amesbury, Mass.

It's Food

That Restores and Makes Health Possible.

There are stomach specialists as well as eye and ear and other specialists.

One of these told a young lady, of New Brunswick, N. J., to quit medicines and eat Graps-Nuts. She says:

"For about 12 months I suffered severely with gastritis. I was unable to retain much of anything on my stomach, and consequently was compelled to give up my occupation.

"I took quantities of medicine, and had an idea I was dieting, but I continued to suffer, and soon lost 15 pounds in weight. I was depressed in spirits and lost interest in everything generally. My mind was so affected that it was impossible to become interested in even the lightest reading matter.

"After suffering for months I decided to go to a stomach specialist. He put me on Grape-Nuts and my health began to improve immediately. It was the keynote of a new life.

"I found that I had been eating too much starchy food which I did not digest, and that the cereals which I had tried had been too heavy. I soon proved that it is not the quantity of food that one eats, but the quality.

"In a few weeks I was able to go back to my old business of doing clerical work. I have continued to eat Grape-Nuts for both the morning and evening meal. I wake in the morning with a clear mind and feel rested. I regained my lost weight in a short time. I am well and happy again and owe it to Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.



In this department we notice all cloth bound books sent us, and as many paper bound ones as we can find room for. Lack of space forbids reviewing music. Publishers please give selling price and address when sending books for review. Reviews are written by William E. Towne unless otherwise signed.

—*Industrial Problems,* by N. A. Richardson. A book for the masses on the subject of socialism. The author seeks to express the great lesson which he thinks is to be learned from present industrial conditions. 229 pages, cloth. Price not given. Probably $1.00. Published by Charles H. Kerr & Co., Chicago.—W. E. T.

—*"Courtship Under Contract,"* by J. H. L. Eager; a novel of 418 pages. The title explains the purpose of the book—for it has a serious purpose. As a study of a new method for advancing the interests of women the book is interesting if not convincing. Price not given. Published by Health Culture Company, 45 Ascension St., Passaic, N. J.—W. E. T.

—Everybody who is interested in music will find Harriet Ayer Seymour's little book, "How to Think Music" of great value. Many people understand the theory and technique of music and yet they are hopelessly lost if asked to play without their notes. Mrs. Seymour's method helps develop musical intelligence. Cloth binding, 52 pages. The H. W. Gray Company, 21 E. 17th St., New York. Price, $1.00.—D. E. N.

—Prof. M. F. Knox, of the Mental Science College at Bryn Mawr, Seattle, will be in Los Angeles in March, where he will begin a western lecture tour, that will take him to San Francisco and then up into Victoria and Vancouver, B. C. Professor Knox has just finished a successful lecture tour in the East.

—A new New Thought Center has been organized in Philadelphia called the Unity Center of Philadelphia. Its president is Mrs. Gertrude Ritter, and the address is 1712 Chestnut Street, Philadelphia, rooms 407-9. The new society is a branch of the Metaphysical Society of Germantown. Here's all usefulness to the new center.

—"The Marvels Beyond Science," by Joseph Grasset, M. D., is an attempt to reduce occult phenomena to a scientific basis. The author contests nearly all of the claims made by spiritualists and others and believes that such phenomena as are still regarded as occult will in a short time be included in the catalogue of accepted scientific principles. On the matter of belief in an astral body he concludes that the theory of psychical radiations is not at present better verified than the theory of spiritualism. Beginning with the earliest known manifestations the author surveys the whole range of phenomena down to the present day, including Annie Abbott and Palladino. This interesting volume concludes with the old Scotch verdict of "Not Proven." Published by Funk & Wagnalls Company, 44-60 E. 23rd St., New York City. Contains 379 pages, cloth. Price, $1.85, postpaid.—D. E. N.

—Here is a new book by Mollie Griswold Christian that ought to fill a long-felt want—"250 Meatless Menus and Recipes." Mrs. Christian calls my especial attention to the chapters on Infant Feeding, Infant Mortality in New York, Feminine Freedom, and The Family Scrap Book. I haven't had time to read anything since B. F.!—but I am sure the chapters will be illuminating. She says to look over the menus for the four seasons of the year, and we can see why this book has made a hit. The purpose of the book is to tell the housewife or cook how to combine, select, proportion and group food into meals so as to produce chemical harmony in the stomach, and so as to give a natural result. In other words, how to avoid the abominable combinations that are made on nearly every conventional table. Its further purpose is to eliminate from the diet stuff that is not food—to simplify and increase the pleasure of eating and decrease the expense account, to lighten woman's labor, to make food the family doctor, to "fire" the family physician, and to tell people how to live healthier, better, happier and longer. The book is published by Eugene Christian, 42 Seventh Ave., Brooklyn, N. Y. Price, $1.—E. T.

—Henry Harrison Brown, editor of the little journal of affirmation called *Now,* one-time orthodox preacher, for many years teacher and practicer of New Thought, is now making a lecture tour in the East. He was at the Metaphysical Club, 30 Huntington Ave., Boston, on February 9th and 10th, and all letters may be addressed to him, care of the Club. He is to remain East for five months.

—Have you seen the new book "Lessons in Living," by Elizabeth Towne? It is being well received by the press. This is what Dr. W. R. C. Latson says about it: "To my mind 'Lessons in Living' is a perfect complement to 'The Constitution of Man'—the one metaphysical, the other, while also philosophical, being of more personal and practical application. With a fuller acquaintance with your writings I must modify my one-time opinion that you should stand with Whitman, Carpenter, Emerson and Brandes. You should stand, not with them but beyond them. For you have not only what they had, but also something which they did not have—the power of making practical application of the great, simple laws of spiritual growth and power to every day success. Not one of them made a practical success of life. Perhaps Goethe and Voltaire came nearer. 'Lessons in Living' is a great book." "Lessons in Living" contains 185 pages well printed and bound in T-cloth with special cover design. Price $1.00 postpaid.

THE NERVOUS STRAIN ON AUTHORS

How they Make Good the Drafts on their Vitality
Statements of three Notable Writers



SIR GILBERT PARKER



HALL CAINE



DAVID BELASCO

ONLY authors themselves can know what vitality is used up in creative work. Some people imagine that authors have a comparatively easy time, simply waiting amid charmingly artistic surroundings, and in graceful attitudes, until inspiration shall descend upon them, when they turn to an amanuensis and dictate rapidly and without fatigue the thoughts with which they are filled. An interview with any successful writer of the first rank will quickly dispel this common delusion. The concentration demanded in searching for plot and expression is severe and makes enormous drafts upon nervous energy. The completion of a novel, of a stage production, of any work of art, is generally followed by partial collapse, like that experienced by athletes after a race. It is therefore certain that any means of relief that will keep a writer up to the mark and forestall a breakdown, will do at least as much for the man and woman in other walks of life, whether commercial, professional or social.

The very interesting way in which the brain and nerves supply the energy which results in successful authorship or commercial supremacy is detailed in a new book, "Our Nerves of Tomorrow," written by a well known medical editor. In it are set forth in entertaining, popular language, enriched with epigram and apt quotation, the marvelous way in which the brain consumes, quite as a furnace consumes coal, the elements nitrogen and phosphorus, and from these commonplace materials evolves the noblest thoughts, a glorious painting, a thrilling play, moving verse, or the fiery periods of the inspired orator. The book goes on to show that people of today do so much mental work that very often their usual food does not suffice and must be supplemented by a concentrated union of nitrogenous material, or protein, and phosphorus, as is supplied in the famous food-tonic, Sanatogen. Based on strictly scientific principles, this notable preparation has not failed in its mission; in addition to over 15,000 physicians, an innumerable multitude of other persons of every known calling, and in all walks and ranks of life, have poured forth the most enthusiastic endorsement of Sanatogen, as having, by its strengthening and vitalizing qualities, in verity renewed for them the pleasures of life. Take, for example, the words of the three distinguished authors whose portraits are shown here. The talented statesman and international novelist, Sir Gilbert Parker, writes: "It is to my mind a true food-tonic, feeding the nerves, increasing the energy, and giving fresh vigor to the overworked body and mind." David Belasco, successful playwright, man of business, unconquerable fighter of trusts, testifies: "I heartily recommend it to all those, who, like myself, are obliged to overwork. After my personal experience, I can readily vouch for its recuperating qualities." Hall Caine, prolific dramatist and author, who, it is said, does the work of six ordinary men, frankly states: "My experience of Sanatogen has been that as a tonic nerve food it has on more than one occasion done me good."

The adage of the Greek sage, "Know Thyself," is no longer a mere counsel of perfection; it has imposed a duty and a fashion. Intelligent people desire to understand the workings of the wonderful mechanism of the human body and to learn how to maintain this exquisite masterpiece in the highest state of efficiency. "Our Nerves of Tomorrow" is written for just such people; it bears a message of hope to those threatened with nervous breakdown and wise counsel to men and women who, impelled by ambition or necessity, are constrained to overwork. No victim of civilization, actual or potential, should fail to profit by reading this striking and captivating little book, and we suggest that our subscribers send at once for a copy, before the edition is exhausted, to the publisher, Mr. F. W. Hehmeyer, 558 Everett Building, Union Square, New York City. The food-tonic, Sanatogen, we may point out, is obtainable of all leading druggists.

Eyeglasses Not Necessary

Eyesight Can Be Strengthened and Most Forms of Diseased Eyes Successfully Treated Without Cutting or Drugging.

That the eyes can be strengthened so that eyeglasses can be dispensed with in many cases has been proven beyond a doubt by the testimony of hundreds of people who publicly claim that their eyesight has been restored by that wonderful little instrument called "Actina." "Actina" also relieves Sore and Granulated Lids, Iritis, etc., and removes Cataracts without cutting or drugging. Over ninety thousand "Actinas" have been sold; therefore the Actina treatment is not an experiment, but is reliable. The following letters are but samples of hundreds we receive:



J. J. Pope, Ballinger, Texas, writes: "I have spent thousands of dollars on my eyes, consulted the best doctors in the United States, dropped medicine in my eyes for years, and 'Actina' is the only thing that has ever done me any good. Before using 'Actina' I gave up all hope of ever being able to read again. Had not read a newspaper for seven years. Now I can read all day with little or no inconvenience."

Kathryn Bird, 112 Lincoln street, Milwaukee, Wis., writes: "I was troubled with astigmatism and had worn glasses from ten years of age. I could not read or write without them. In a surprisingly short time, after using 'Actina,' I laid aside my glasses and I will never use them again."

John Krahmer, Ricketts, Pa., writes: "Several years ago my eyesight began to fail. Occulists prescribed glasses but received little benefit from them. After several months' use of 'Actina,' I could read and write by almost any kind of light. I would not take one hundred dollars for my 'Actina.'"

"Actina" can be used by old and young with perfect safety. Every member of the family can use the one "Actina" for any form of disease of the Eye, Ear, Throat or Head. One will last for years and is always ready for use. "Actina" will be sent on trial, prepaid.

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In Biolin I have established a medium between material and mental medication—a medium that produces perfect results. By its use I convey to body, brain and nerve the vital energy needed for perfect health and strength.

Biolin is something NEW! It is the Energy of the New System! It is safe; it is sure! It is simple, scientific, effective!

Biolin is not a drug. Biolin is used as a food and a drink and a bath. It is tonic in its effect; it is corrective and constructive; it energizes and vitalizes the whole system. Write me today for further particulars and your inquiry will receive my PERSONAL ATTENTION.

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The Financial World

18 Broadway New York



The Simplest Gown looks well on a Figure of Correct proportion if Carried Well.

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Exactly what

You Should Weigh

My pupils are among the most refined, intellectual women of America. They have *regained* health and good figures and learned how to **keep** well. Each has given me a few minutes a day in the privacy of her own room to following scientific, hygienic principles of health, prescribed to suit each individual's needs.

No Drugs — No Medicines

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Radiate Health so that every one with whom you come in contact is permeated with your strong spirit, your wholesome personality — feels better in body and mind for your very presence.

Be Attractive — well groomed.

Improve Your Figure — in other words, be at **your best.** You wield a stronger influence for good, for education, for wholesome right living, if you are attractive and well, graceful and well poised — upright in body as well as in mind — and you are happier.

I want to help every woman to realize that her health lies, to a degree, in her own hands, and that she can reach her ideal in figure and poise.

Judge what I **can do** for you by what I **have done** for others.

I think I do not exaggerate when I say I have corrected more

Chronic Ailments and built up and reduced more women during the past nine years than any ten physicians — the best physicians are my friends — their wives and daughters are **my pupils.**

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Reduced about 25,000 women from 10 to 85 lbs. I have rounded out and

Increased the Weight of as many more — all this by strengthening nerves, heart, circulation, lungs and vital organs so as to regulate the assimilation of food.

Won't you **join us?**—we will make you and the whole world better.

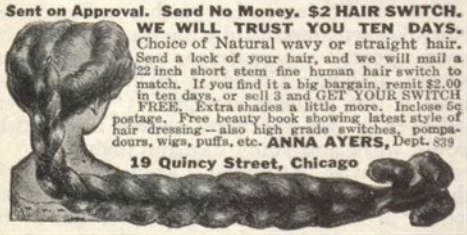
I have published a **free** booklet showing how to stand and walk correctly, and giving other information of vital interest to women. Write for it and I will also tell you about my work. If you are perfectly well and your figure is just what you wish, you may be able to help a dear friend—at least you will help me by your interest in this great movement of health and figure through natural means.

Sit down and write to me NOW. Don't Wait—you may forget it.
I have had a wonderful experience, and I should like to tell you about it.

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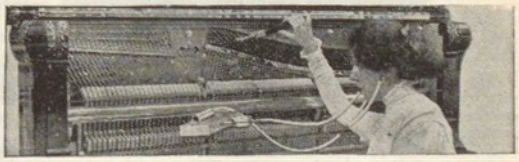


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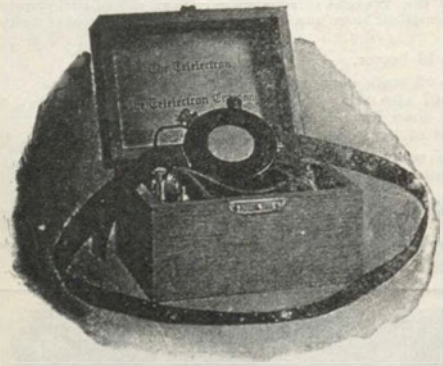
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This is our way of proving the difference between Nurbell's Face Powder, which enables the skin to breathe by means of oxygen bearing properties and old fashioned cheap powders made of chalk, injurious to the skin, unsightly and fatal to the complexion. Oxygen is the only natural beautifier in the world. **Artifical beautifiers** cannot produce **natural beauty.** Most face powders coat the skin and fill the pores, thus **keeping out** fresh air which contains oxygen necessary to feed cells. **Nurbell Oxygenated Face Powder** is peculiarly compounded so that it holds and carries beautifying oxygen in proper form until, on contact with the skin, nascent oxygen is liberated—100 times its own volume. It clears, purifies, beautifies. Deodorizes and absorbs perspiration. So soft, fine, light and delicately tinted that it conceals defects of complexion and yet doesn't show that anything has been put on face. Blends perfectly and adheres so closely that it cannot blow off or become spotty. Delightfully perfumed. **Best for brunettes—best for blondes.** Four tints—Flesh, Pink, Cream and White. Remember, not one penny in advance—no receipts or papers—we take all the risk. A post card will do—just your name and where to send it. Mention tint wanted. **The Morlan-Spicer Co., 927 Caxton Bldg., Cleveland, O.**

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Normal action is health and life. Disease and sickness are unnatural and abnormal. The seat of trouble in nervous diseases is the brain, the center of the nervous system.

The operation of the TELELECTRON, being directly on the seat of the trouble, has the invariable effect of the natural upon the unnatural, of light upon darkness, of heat upon cold.

Mental worry, despondency and weakness, being abnormal conditions of the brain, disappear, and the normal, which is the natural condition is restored.

The brain cell is the most delicate structure known to man, and the adjustment of the electric current administered by the TELELECTRON is a triumph of modern science and the discovery is a reward of long and patient search. Mental disorders and nervous troubles simply cannot exist under the action of the TELELECTRON. For insomnia it is the greatest specific yet discovered. A single trial will convince any sufferer of the fact. Write for particulars.

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Ottawa, Canada.

Nautilus News.

(*Continued from Page 2.*)

For Still Less.

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Please note that these coupons are only *given* on subscriptions, *not* on book orders; but they will be *accepted* in payment for books *or* subscriptions, to the value of 50c for each coupon.

Lecture in Schenectady.

On Saturday evening, March 11th, there will be a lecture on New Thought by Elizabeth Towne, in the First Methodist Church Auditorium in Schenectady, N. Y. This lecture is given under the auspices of the People's Saturday Night Course. I hope to meet many of our friends after the lecture.

An Eclipse.

Our readers are inquiring for Professor Larkin. I regret to say that Professor Larkin has suffered a nervous breakdown and has gone to a private hospital to recover. He will be unable to write for us again for some time to come.

It seems Professor Larkin has suffered such a breakdown once before in his life, after his seven years as professor of astronomical science at Knox College. In his wife's letter to us is this pathetic sentence: "We are very sad over it—his fine mind needed rest, and he would work and study day and night."

By the way, Professor Larkin is a remarkable man. As a small boy he attended public school in Illinois, though he never got as far as fractions in his arithmetic. At 11 years of age he began the study of astronomy, and at 14 he stopped school and went into a drug store. He followed the drug business for almost twenty years, simply using it as a vehicle for carrying out his purpose to study

(*Continued on Page 74.*)



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Good Health and a Perfect Figure

Under Guarantee, Without Drugs, Apparatus or Appliances.

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By devoting fifteen minutes daily to my system, for a short time, you can reduce or build up your entire body—or more wonderful still—any part of your body, for the work can be centered upon your hips, waist, limbs,—in fact, any part you wish built up or reduced. With my system you can have a figure perfectly proportioned throughout—a full, rounded neck—shapely shoulders, arms and limbs—a firm, well-developed bust—a fine, fresh complexion—a good carriage with bodily poise and grace of movement.

If you are suffering from internal weaknesses or disorders, my system will so stimulate and regenerate your vital organs as to make any disorders impossible.

With my system for health and body culture, you can defy time, weakness and ill-health, for it means the complete organization of your body.

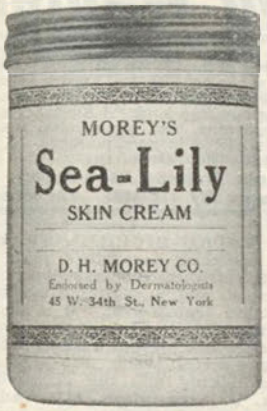
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I have written a new book, "The Body Beautiful," which tells fully, how this system is making women more healthy and more beautiful. With this book, which I will send to any one, free upon request, I give full particulars of my Guarantee trial plan, whereby you can demonstrate the value of my system in your own case, without risking a penny.

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☞Do not confuse MOREY'S SEA-LILY SKIN CREAM with the many cold creams on the market. Its ingredients are entirely different and its principle of operation is not the same. This preparation cures, instead of covering up. You will find it efficient, absolutely harmless and pleasant to apply.

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"The garment, from the very first, has been accepted as practical and useful. It has in



every way met our expectations. We bespeak for the double service house dress a **tremendous** success."

And the manufacturers have made improvements in the 1911 models over the dress sold in 1910, without increasing the cost to you!

The garment combines a shirtwaist, skirt and two aprons.

Think of it! Designed to be worn as a dress, but delightfully comfortable worn over your good gown when you go into the kitchen. From the back it looks like a shirt-waist and skirt. In the front it folds over on the lines of the Russian Blouse, so much in vogue at present. It fastens up neatly at the neck and looks as trim as heart could wish. You can do all sorts of housework in the Baldwin house dress. If the front of your dress is soiled when the door bell rings you unfasten the belt, whisk over the duplicate front, and there you are in a spick and span clean dress, ready for visitors!

And it is the easiest dress to wash and iron! The entire garment opens out flat, with no buttons or "frills" to bother. It has no hooks and eyes or buttons. Two large snaps at the belt hold the garment in place.

Made in high-grade percale, thoroughly washable, in gray and white nurses' stripe, black and white shepherd's check; white ground, with stripes and checks in black; also light and dark blue chambray.

Square Neck, Piped.....$2.15

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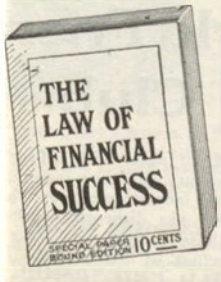
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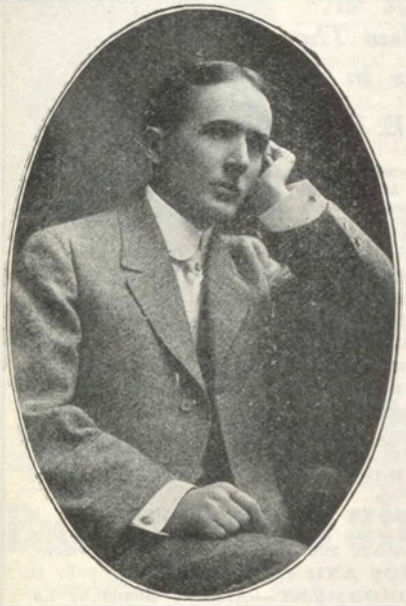
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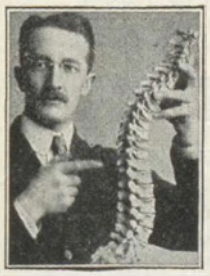
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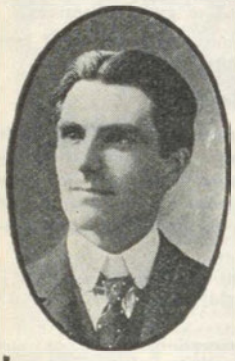
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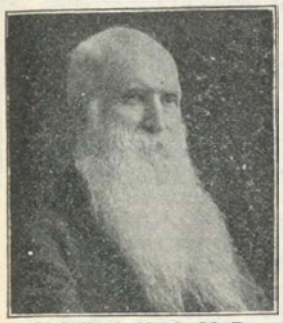
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Nautilus News.

(*Continued from Page 66.*)

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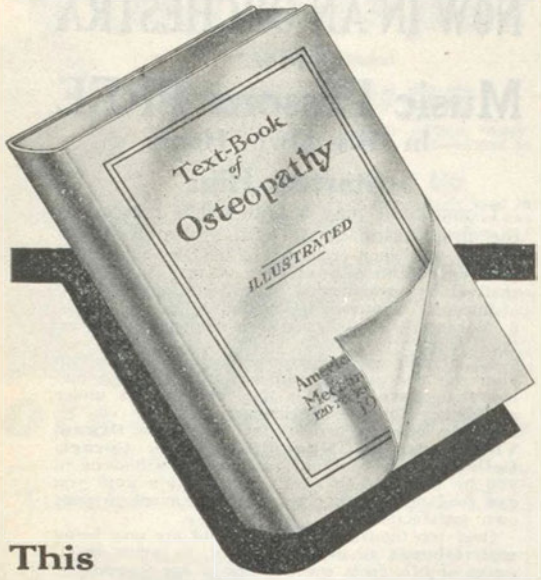
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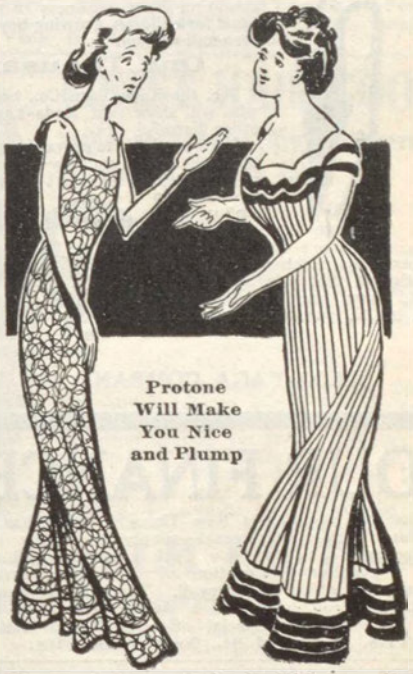
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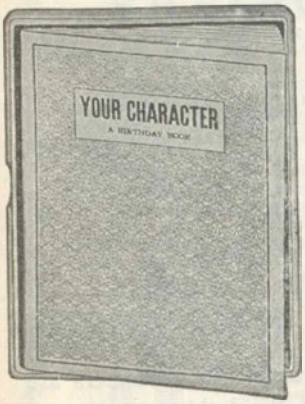


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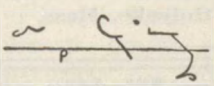
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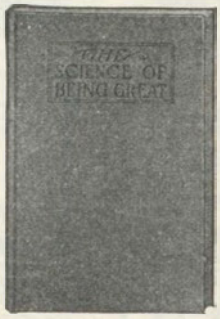
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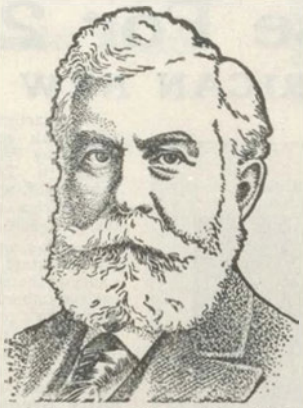
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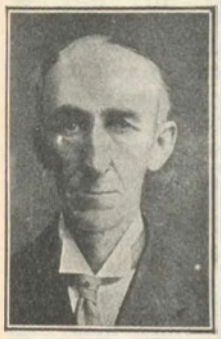
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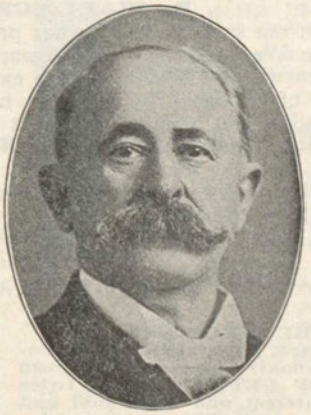
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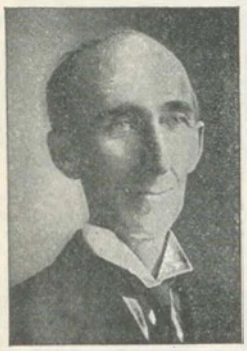
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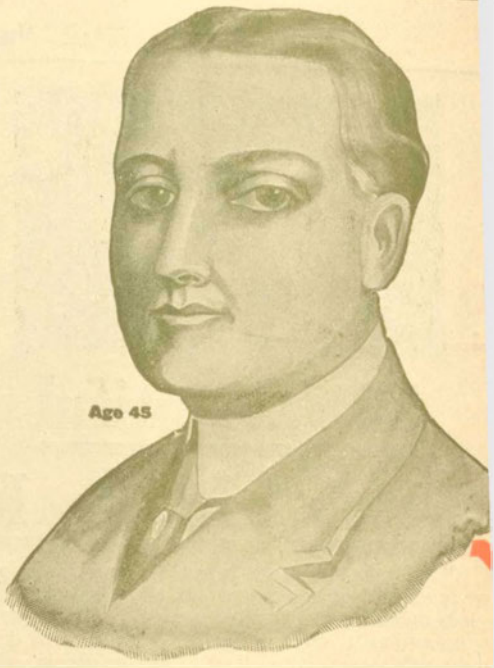
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